

A NEW  
CYROPÆDIA,  
OR  
THE TRAVELS  
OF  
CYRUS,

With a Discourse on the *Theology &*  
*Mythologie* of the Ancients,

By SR. ANDREW RAMSAY.

A new Edition *Nachher*  
*with many Emendations & Additions*



EDINBURGH,  
Printed for the Company of Booksellers.

CYROPTEDIA.

THE

CYRUS



BY MR. ANDREW RAMSAY.

*Handwritten signature or mark.*

BRITISH MUSEUM

# P R E F A C E.



XENOPHON, having said nothing, in his *Cyropædia*, of what happen'd from the 16<sup>th</sup> to the 40<sup>th</sup> year of *Cyrus*, I have taken the liberty to fill up a part of this chasm by making him travel. The Relation of his Travels gives me an opportunity of describing the Religion, Manners, & Policy of the several Countries thro' which he passes; as also the great Revolutions, which happen'd in that Hero's time, in *Egypt*, *Greece*, *Tyre*, & *Babylon*.

The Discourse at the end will shew, that I have ascrib'd nothing to the Antients, with regard to Religion, which is not authoriz'd by express passages, not only of their Poets, but also of their Philosophers.

I have departed as little as was possible from the most exact Chronology. Mr. *Freret*, an eminent Member of the Academy of Inscriptions at *Paris*, has written a Letter to me on that subject, which I cannot without injustice withhold

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## P R E F A C E.

hold from the publick; & to that Letter I refer the Reader. He there discusses the matter with a brevity & perspicuity to which I could never have attained.

As to the Style of this Work, it is rather that of an Historian, than of a Poet. I am incapable of transfusing the beauties of antient Poesy into a modern language. Besides, the Author of *TELEMACHUS* has render'd all such attempts, vain and foolish: The model is too perfect to be imitated.

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## A P P R O B A T I O N.

**I** have read by order of My Lord Keeper of the Seals, a manuscript intituled *The new Cyropædia, or Travels of Cyrus.* This Work appears to me most worthy to be printed. Under cover of most agreeable Histories & Fables here are finely couched most excellent instructions in Morality, Politicks & Religion, fit for instructing & forming a young Prince. The Author shews himself, throughout this work, an excellent Disciple of a very great Master. Paris April 5. 1727.

SAURIN.



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CON:

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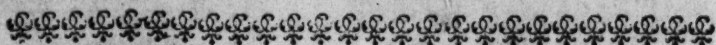
## A Discourse upon the Theology and Mythology of the Antients.

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THE  
TRAVELS  
OF  
CYRUS.  
BOOK I.



**T**HE *Assyrian* Empire, having been for many Ages extended over all *Asia*, was at length dismembred, upon the death of *Sardanapalus*. (a) *Arbaces*, Governor of *Media*, entered into a league with *Belesis*, Governor of *Babylon*, to dethrone that effeminate Monarch. They besieged him in his Capital, where the unfortunate Emperor, to avoid being made a prisoner, and to hinder his enemies from becoming Masters of his immense riches, set fire to his palace, threw himself into the flames, & perish'd with all his treasures. *Ninus*, the true heir, succeeded him in the Throne, & reign'd at *Nineveh*. But *Arbaces* took possession of *Media*, with all its dependencies; and *Belesis* of *Chaldea*, with the neighbouring territories. Thus was the antient Empire divided into three Monarchies, the Capitals of which were *Nineveh*, *Ecbatana*, & *Babylon* (b).

The successors of *Arbaces* made considerable conquests, & brought by degrees under tribute several other Provinces & Nations, particularly *Persia*.

Such was the state of *Asia* when *Cyrus* was born. His Father *Cambyfes* was King of *Persia*. *Mandana* his Mother was Daughter of *Astyages*, Emperor of the *Medes* (c).

He was educated from his tender years, after the manner of antient *Persia*, where the Youth were inur'd

(a) *Diod. Sic. B. 2. Athenaus B. 12. Herod. B. 1. Justin. B. 1. c. 3.*

(b) This happen'd many years before the foundation of *Rome*, & the Institution of the *Olympiads*. It was in the time of *Ariphron*, 9th perpetual Archon of *Athens*, and almost 900 years before the Christian Era.

(c) *Xenoph. Cyrop. B. 1.*

inur'd to hardship & fatigue. Hunting and War were their only exercises; but confiding too much in their natural courage, they neglected Military discipline.

The *Persians* were hitherto rough, but virtuous. They were not vers'd in those arts & sciences which polish the minds & manners. But they were great masters of the sublime science of being content with simple Nature, of despising death for the love of their Country, and of flying all pleasures which emasculate the mind, & enervate the body.

The Youth were educated in publick Schools, where they were early instructed in the knowledge of the laws, & accusom'd to hear Causes, pass sentence, & mutually to do one another justice; and hereby they discovered their dispositions, penetration, & capacity for employments in a riper age.

The virtues which their Masters were principally careful to inspire, were *truth & goodness, sobriety & obedience*. The two former make us resemble the Gods; the two latter are necessary for the preservation of order (d).

The chief aim of the Laws in antient *Persia*, was to prevent the corruption of the heart: And for this reason, the *Persians* punish'd Ingratitude, a vice against which there is no provision made by the Laws of other nations. Whoever was capable of forgetting a benefit, [or of refusing to do a good office when it was in his power,] was looked upon as an enemy to society.

*Cyrus* had been educated according to these wise Maxims. And though it was impossible to conceal from him his rank & condition, yet he was treated like the rest of his companions, & with the same severity as if he had not been born to reign. He was

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taught

(d) *Xenoph. Cyrop. B. 1.*

taught to practise an exact obedience, that he might afterwards know how to command.

When he arrived at the age of fourteen, *Astyages* press'd to see him. *Mandana* could not avoid complying, but was uneasy at the thought of being oblig'd to carry her Son to the Court of *Ecbatana*.

For the space of three hundred years, the valour of the Kings of *Media* had extended their conquests; & conquests had begot luxury, which is always the fore-runner of the fall of Empires. *Valour, Conquest, Luxury, Anarchy*. This is the fatal circle, & these are the different periods of the politick life, in almost all States. The Court of *Ecbatana* was then in its splendor; but this splendor had nothing in it of solidity.

The days were spent in effeminacy, or in flattery. The love of glory, strict probity, severe honour, were no longer in esteem. The pursuit of solid knowledge was thought to argue a want of taste. Agreeable trifling, fine-spun thoughts, and lively fallies of imagination, were the only kinds of wit admired there. No sort of writings pleas'd, but amusing fictions, where a perpetual succession of events surprized by their variety, without improving the understanding, or enobling the mind.

Love was without delicacy; blind pleasure was its only attractive charm. The Women thought themselves despised when no attempts were made to ensnare them. That which contributed to encrease this corruption of mind, manners, & sentiments, was the new doctrine spread every where by the *Magi, That pleasure is the only moving spring of Man's heart*. For as each man was free to place his pleasure according to his fancy, this maxim authorized virtue or vice according to every one's taste, humour, or complexion.

This

This depravity, however, was not then so universal in *Media*, as it became afterwards under the Reigns of *Artaxerxes* & *Darius Codomanus*. Corruption takes its rise in Courts, and extends itself gradually thro' all the parts of a State. Military discipline was yet in its vigour; & there were in the Provinces many brave Soldiers, who not being infected by the contagious air of *Ecbatana*, preserv'd in themselves all the virtues which flourish'd in the Reigns of *Dejoces* & *Phraortes*.

*Mandana* was thoroughly sensible of all the dangers to which she should expose young *Cyrus*, by carrying him to a Court, the manners of which were so different from those of the *Persians*. But the will of *Cambyses*, & the orders of *Astyages*, obliged her to undertake the journey.

She set out, attended by a body of the young Nobility of *Persia*, under the command of *Hystaspes*, to whom the education of *Cyrus* had been committed. She was in a chariot with her Son, & it was the first time he had seen himself distinguish'd from his companions.

*Mandana* was a Princess of uncommon virtue: her mind was cultivated & adorned, & she had a genius much above her sex. She made it her business, during the journey, to inspire *Cyrus* with the love of virtue, by entertaining him with Fables according to the eastern manner. The minds of young persons are not gained by difficult & refined reasonings, they must be enticed by agreeable & familiar images. To make truth lovely to them, it must be exhibited by sensible & beautiful representations.

*Mandana* had observed that *Cyrus* was often too full of himself, & that he discovered some tokens of a rising vanity, which might one day obscure his great qualities. She endeavoured to make him

sensible of the deformity of that vice, by relating to him the fable of *Sozares*, a Prince of the antient Empire of *Assyria*. It resembles the story of the *Grecian Narcissus*, who perished by the foolish love of himself. For thus the Gods punish; they only give us up to our own passions, & we immediately become unhappy.

She then painted to him the beauty of those noble virtues which lead to Heroism, by the generous forgetting of one's-self. She related to him the Fable of the first *Hermes*, a divine Youth, who was beautiful without knowing it, had wit without thinking so, & who was unacquainted with his own virtue, because he was ignorant that there were vices.

It was thus that *Mandana* instructed her Son during the journey; one Fable gave rise to another. The questions of the Prince furnished the Queen with new matter to entertain him, & with opportunities of teaching him the sense of the *Egyptian Fables*, that were become much in vogue in the *East*, since the conquests of *Sesostris*.

As they passed one day by a Mountain, consecrated to the great *Oromazes* (e), *Mandana* stopp'd her chariot, alighted, & drew near to the sacred place. It was the day of a solemn festival, & the High Priest was already preparing the victim, crown'd with flowers. He was of a sudden seiz'd with a Divine spirit, & interrupting the silence & solemnity of the Sacrifice, cryed out in a transport; *I see a young Laurel rising: It will soon spread its branches over all the East: The Nations will come in crowds to assemble together under its shadow.* At the very same instant a spark of fire flew out from the pile, & moved about the head of *Cyrus*.

Man-

(e) The great God of the *Persians*. See the Disc. at the end, pag. 3.

*Mandana* made deep reflections upon this event, & after she was again in her chariot, said to her Son, *The Gods sometimes send these auguries to animate heroick Souls: They are presages of what may happen, & by no means certain predictions of a futurity, which must always depend upon their virtue.*

Being arrived upon the frontiers of *Media*, *Astyages*, with all his Court, came out to meet them. He was a Prince of great beneficence and humanity; but his natural goodness made him often too easy, & his propensity to pleasure had brought the *Medes* into the taste of luxury & effeminacy (f).

*Cyrus*, soon after his arrival at the Court of *Ecbatana*, gave proofs of a wit & judgment far beyond his age. *Astyages* put divers questions to him concerning the manners, laws, & method of educating youth among the *Persians*. He was struck with astonishment at the lively & noble answers of his Grandson. All the Court admired the bright parts of *Cyrus*, insomuch that he began to be intoxicated with praise. A secret presumption steals upon his heart: He talks a little too much, & does not hearken enough to others. He decides with an air of sufficiency, & seems too fond of wit.

*Mandana*, to remedy this fault, contrived to set before him his own picture, by certain passages of History; for she still proceeded in his education, upon the same plan on which she had begun it. She thus related to him the story of *Logis* & *Sygeus*.

„ My Son, said she, it was formerly the custom  
 „ at *Thebes*, in *Bæotia*, to raise to the Throne, after  
 „ the death of the King, him of all his Children,  
 „ who had the best parts. When a Prince has fine  
 „ parts he can chuse able Ministers, make proper  
 „ use of their talents, & govern those who govern  
 „ under

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(f) *Xenoph. Cyrop. B. 1. Herod. B. 2.*

„ under him. This is the great secret of the art  
 „ of governing.

„ Among the King's Sons there were two who  
 „ discovered a superiour genius. The elder loved  
 „ talking, the younger was more silent. The elo-  
 „ quent Prince, named *Logis*, made himself admired  
 „ by the charms of his wit: The silent Prince,  
 „ named *Sygenus*, made himself loved by the goodness  
 „ of his heart. The first shew'd plainly, even while  
 „ he endeavoured to conceal it, that he talked only  
 „ to shine: The second hearkned readily to others,  
 „ & looked upon conversation, as a sort of com-  
 „ merce, where each person ought to put in his  
 „ share. The one made the most difficult & per-  
 „ plexed affairs agreeable by a peculiar grace in the  
 „ manner of treating them: The other cleared up  
 „ the obscurest matters, by reducing every thing to  
 „ simple principles. *Logis* affected mystery without  
 „ being secret, & his politicks were full of strata-  
 „ gems and artifices: *Sygenus* was impenetrable,  
 „ without being false; he surmounted all obstacles  
 „ by his prudence and courage, and by pursuing  
 „ steadily the most just & noble views.

„ After the King's death, the people were as-  
 „ sembled to chuse a successor to the throne.  
 „ Twelve old Men presided at their Council to  
 „ correct the judgment of the multitude, who sel-  
 „ dom fail to be carried away by prejudice, appea-  
 „ rances, or passion. The eloquent Prince made  
 „ a long, but fine harangue, wherein he set forth  
 „ all the duties of a King, in order to insinuate  
 „ that one who was so well acquainted with them,  
 „ would undoubtedly fulfil them. Prince *Sygenus* in  
 „ few words laid before them the many dangers  
 „ to which Sovereign power is liable, & confess'd  
 „ an unwillingness to expose himself to them.

„ It is not, added he, *that I would avoid any difficulties to serve my country, but I am afraid of being found unequal to the task of governing.*

„ The old Men decided in favour of *Sygeus*; but the young people, & those of superficial understandings, took the part of the elder brother, & raised by degrees a rebellion, under pretext that injustice had been done to *Logis*. Troops were levy'd on both sides; *Sygeus* propos'd to yield his right to his Brother, in order to hinder the effusion of the blood of his countrymen, but his Army would not consent to it.

„ The chief men of both parties, seeing the misery with which the State was ready to be overwhelmed, thought it adviseable to prefer a less evil to a greater, & propos'd the expedient of letting both the Brothers reign, each a year, by turns. This form of government has many inconveniencies, but it was preferr'd before a Civil war, the greatest of all calamities. The two Brothers applauded the proposal for peace, and *Logis* mounted the throne. He changed, in a little time, all the antient Laws of the Kingdom, was always listening to new projects; & a lively imagination, was sufficient to raise a man to the highest employments. That which seem'd excellent in speculation, could not be executed but with difficulty & confusion. His Ministers, who had no experience, knew not that precipitate changes, how useful soever they may appear, are always dangerous.

„ The neighbouring Nations took occasion from this weak administration to invade the State; & had it not been for the prudence & bravery of *Sygeus*, all had been lost, & the people must have submitted to a foreign yoke. His Brother's year being ex-

„ pired, he ascended the throne, gain'd the confidence & love of his people, re-establish'd the „ antient laws, & by his wise conduct, even more „ than by his victories, drove the enemy out of „ the country.

„ It was then decided in the supreme Council of „ the old Men, That the King to be chosen for „ the future, should not be the person who gave „ proofs of the quickest parts, but of the soundest „ judgment. They were of opinion, that to talk „ eloquently, or to be fruitful in expedients, were „ not talents so essential to a good Governor, as „ a just discernment in chusing, & a steadiness & „ courage in pursuing the best & wisest counsels.

*Cyrus* usually confess'd his faults without seeking to excuse them. He listened to this story with attention, perceiv'd the design of *Mandana* in telling it him, & resolved to mend his fault.

Soon after this, he gave a notable proof of his capacity & courage. He was scarce seventeen years of age when *Merodac* Son of *Nabuchodonosor* King of *Assyria*, assembled some Troops, [under pretence of hunting] & made an irruption into *Media*. He left his Infantry upon the frontiers, & marching in person with twelve thousand horse towards the first strong places belonging to the *Medes*, encamped near them, & from thence sent out detachments every day to scour & ravage the country.

*Astyages* had early notice that the Enemy was enter'd into his Dominions, & after having given the necessary orders for assembling his Army, he set out with his Son *Cyaxares*, & young *Cyrus*, follow'd only by some Squadrons levy'd in haste, to the number of eight thousand horse.

When he was come near the borders of his own country, he encamp'd upon a rising ground, from whence

whence he discover'd the plain which *Merodac* ravaged by his detachments. *Astyages* ordered two of his General Officers to go & observe the Enemy. *Cyrus* desired leave to accompany them, in order to inform himself of the situation of the country, the advantageous posts, & the strength of the *Assyrian* Army. Having made his observations, he came back, and gave an exact account of all he had seen.

*Astyages* the next day assembled a council of War to deliberate upon the motions he should make. The greatest part of the General Officers, apprehending some ambush if they should leave their Camp, advis'd the suspending all action, 'till the arrival of new troops. *Cyrus*, who was impatient to engage, heard their reasonings with uneasiness, but observed a profound silence out of respect to the Emperor, & so many experienc'd Commanders; 'till at length *Astyages* order'd him to speak. He then rose up in the midst of the Assembly, and with a noble & modest air, said, *I discover'd yesterday upon the right of the Enemies Camp a great Wood: I have just caus'd it to be view'd. The Enemy have neglected this post, & we may become masters of it, by sending secretly a detachment thither thro' this valley, which is at our left. I will goe myself thither with Hytaspes, if the Emperor approves it.*

*Cyrus* said no more, but blush'd, & fear'd to have spoken too much. All admir'd his genius for War, at such tender years. *Astyages* was surpriz'd at the justness of his thought, & immediately commanded that his counsel should be follow'd.

*Cyaxares* march'd strait to the Enemy, while *Cyrus*, accompanied by *Hytaspes*, filed off with a body of Cavalry, without being discover'd, & conceal'd himself in the wood. The Prince of the *Medes* attack'd

tack'd the *Assyrians* dispers'd in the plain. *Merodac* left his Camp to sustain them. *Astyages* advanc'd with the rest of his Troops, while *Cyrus* came out of the wood, fell in upon the Enemy, & with his voice animated the *Medes*, who all follow'd him with ardour. He cover'd himself with his shield, pierc'd into the thickest of the squadrons, & spread terror & slaughter where-ever he came. The *Assyrians* seeing themselves thus attack'd on all sides, lost courage, & fled in disorder.

*Cyrus*, after the battle, was sensibly touch'd with seeing the field cover'd with dead bodies. He took the same care of the wounded *Assyrians*, as of the *Medes*, & gave the necessary orders for their cure. *They are Men*, said he, *as well as we, and are no longer Enemies since they are vanquish'd.*

The Emperor having taken precautions to prevent such irruptions for the future, return'd to *Ecbatana*. *Mandana* soon after was oblig'd to leave *Media*. She was desirous to carry back her Son with her, but *Astyages* oppos'd it: *Why will you*, said he, *deprive me of the pleasure of seeing Cyrus? He will be the support of my old age: besides, he will here learn military discipline, which is not yet known in Persia. I conjure you by the tenderness which I have always shewn you, not to refuse me this consolation.*

*Mandana* could not consent to this but with great reluctance. She dreaded the leaving her Son in a Court, which was the seat of voluptuousness. Being alone with *Cyrus*, *My Son*, said she, *Astyages desires that you shou'd continue here with him; yet I cannot resolve to leave you without concern. I fear lest the purity of your manners should be stain'd, and you should be intoxicated with idle Passions. The first steps to vice will seem to be only innocent amusements, a civil compliance with received customs, & a liberty which*

you must allow your self in order to please. Virtue may come, by degrees, to be thought too severe, an enemy to pleasure & society, & even contrary to Nature, because it opposes inclination. In a word, you will, perhaps, look upon it as a matter of mere decency, a politick phantom, a popular prejudice, from which men ought to get free, when they can indulge their passions in secret. Thus you will go from one step to another, till your understanding being blinded, lead your heart astray, & precipitate you into all sorts of crimes.

Leave Hytaspes with me, reply'd Cyrus: he will teach me to avoid all these dangers. [His virtue is not too severe.] I have been long accusom'd to open my heart to him, & he is not only my Counsellor, but the confident of my weaknesses.

Hytaspes was an experienc'd Commander: He had serv'd many years under *Astyages*, in his Wars against the *Scythians*, & the King of *Lydia*, & had all the virtues of the antient *Persians*, together with the politeness of the *Medes*. Being a great Politician, & a great Philosopher, a man equally able & disinterested, he had risen to the first employments of the State, without ambition, & possess'd them with modesty.

*Mandana* being persuaded of the virtue & capacity of *Hytaspes*, as well as of the advantages her Son might find, by living in a Court, that was no less brave & knowing in the art of War, than polite, obey'd *Astyages* with the less regret. She began her journey soon after, & *Cyrus* accompanied her some miles from *Ecbatana*. At parting she embrac'd him with tenderness; My Son, said she, remember that your virtue alone can make me happy. The young Prince melted into tears, & stood silent. This was his first separation from her. He follow'd her with his eyes till she was out of sight, & then return'd to *Ecbatana*.

Cyrus

*Cyrus* continued in a voluptuous Court, without being infected by it. This however was not owing to the precautions of *Mandana*, the counsels of *Hystaspes*, or his own natural virtue, but to *Love*.

There was then at the Court of *Ecbatana* a young Princess named, *Cassandana*, related to *Cyrus*, and Daughter of *Pharnaspes*, who was of the Race of the *Achemenides* (g). Her Father, who was one of the principal *Satrapes* of *Persia*, had sent her to the Court of *Astyages*, to be there educated. She had all the politeness of that Court, without any of its faults. Her wit was equal to her beauty, and her modesty heighten'd the charms of both. Her imagination was lively, but directed by her judgment. Justness of thought was as natural to her as gracefulness of expression. The delicate turns of wit, with which her easy & chearful conversation abounded, were unstudied, and unaffected. She had loved *Cyrus* from the first moment she saw him, but conceal'd her sentiments so well, as not to be suspected.

Proximity of blood gave *Cyrus* frequent opportunities of seeing & discoursing with her. Her conversation polish'd the manners of the young Prince, & he insensibly acquir'd a delicacy which till then he had not been acquainted with.

The beauties & virtues of this Princess produced by degrees in his soul all the motions of that noble Passion, which softens the hearts of Heroes without lessening their courage, & which places the principal charm of Love in the pleasure of *loving*. Precepts, maxims, & severe lessons, do not always preserve the mind from the poison'd arrows of sensuality. 'Tis perhaps exacting too much from youth, to require that they should be insensible. And it

often

(g) *Herod. B. 1.*

often happens that nothing but a well-plac'd love can be a security against dangerous and criminal passions.

[*Cassandana* perceiv'd the affection of *Cyrus*, but without seeming to observe it.] And *Cyrus* enjoy'd in her conversation all the pleasures of the purest Friendship, without declaring his Love. His youth & his modesty made him timorous. And it was not long before he felt all the disquiets, pains & alarms, which attend upon such Passions, even when they are most innocent. *Cassandana's* beauty very soon created him a Rival.

*Cyaxares* became enamour'd of this Princess. He was very near of the same age with *Cyrus*, but of a very different character. He had wit & courage, but was of an impetuous, haughty disposition, & shew'd already but too great a propensity to all the vices common to young Princes.

*Cassandana* could love nothing but virtue, & her heart had made its choice. She dreaded more than Death an Alliance with the *Median* Prince, tho' it might flatter so much her ambition.

*Cyaxares* was unacquainted with the delicacy of Love. His high rank augmented his natural haughtiness, & the manners of the *Medes* authoriz'd his presumption: So that he us'd little precaution or ceremony in letting the Princess know his passion for her.

He immediately perceived her indifference, sought for the cause of it, & was not long in making the discovery. In all publick diversions she appear'd gay & free with him, but was more constrain'd with *Cyrus*. The guard she kept upon herself, gave her an air of reserve, which was not natural to her. She answer'd all the civilities of *Cyaxares*, with ready & lively turns of wit; but when *Cyrus* spoke, she could hardly conceal her perplexity.

*Cyaxares*

[*Cyaxares* observ'd this different behaviour, and guess'd the reason of it:] But young *Cyrus*, being little skill'd in the secrets of love, did not interpret the conduct of *Cassandana* in the same manner; he imagin'd that she was pleas'd with the passion of *Cyaxares*, & that her eyes were dazzled with the lustre of that Prince's Crown.

*Cyrus* experienc'd alternately, the uncertainty & hope, the pains & pleasures of a most violent passion. His trouble was too great to be long conceal'd. *Hystaspes* perceiv'd it; and without knowing the object of the Prince's attachment, said to him. For some time past I observe that you are thoughtful & absent. I believe I see into the cause of it. You are in love, *Cyrus*. There is no way to conquer Love, but to crush it in its birth. When it is once grown strong, & has taken possession of the heart, the greatest Heroes cannot get free from its chains, without the most cruel conflicts and sufferings. We have an example of this, in the history of one of your Ancestors.

(*b*) In the reign of *Cyaxares* Son of *Phraortes*, a bloody War was kindled between the *Saca* & the *Medes*. The troops of *Cyaxares* were commanded by his Son-in law *Stryangeus*, the bravest, handsomest, & most accomplish'd Prince of all the *East*. He had married *Rhetea* the Emperor's Daughter, who had both wit & beauty, & was of a most amiable temper. Nothing had hitherto either lessen'd or disturb'd their mutual passion.

*Zarina*, Queen of the *Saca*, put herself at the head of her own troops; for she was not only adorn'd with all the charms of her sex, but was Mistress of the most heroik Virtues. Having been educated

(*b*) This story has its foundation in antiquity, and is taken from Nicolaus of Dam. Ctesias, & Diod. Sic.

educated at the Court of *Media*, she had there contracted an intimate friendship with *Rhetea* from their childhood.

For two whole years the advantages were equal on both sides. Truces were often made in order to treat of Peace; and during those Cessations of arms, the two Commanders had frequent interviews. The great qualities which they discover'd in each other, immediately produc'd esteem, & under the cover of that esteem, Love soon insinuated itself into the heart of *Stryangeus*. He no longer endeavour'd to put an end to the War, for fear he should be separated from *Zarina*; but he made frequent Truces, in which Love had a greater share than Policy.

The Emperor at length sent orders to give a decisive battle. In the heat of the engagement the two Commanders met each other. *Stryangeus* would have avoided *Zarina*, but she attack'd him, and oblig'd him to defend himself, crying out to him; *Let us spare the blood of our Subjects: It belongs to us alone to put an end to the War.*

Love & Glory by turns animated the young Hero. He was equally afraid of conquering and of being conquer'd. He frequently expos'd his own life by sparing *Zarina's*, but at length found means to gain the victory, without hurting his lovely enemy. He threw his javelin with art, and wounded the Queen's Horse. The Horse fell, and the Queen with him: *Stryangeus* flies to her relief, and will have no other fruit of his victory, than the pleasure of saving what he loves. He offers her peace with all sorts of advantages, preserves her dominions to her, and swears in the name of the Emperor an eternal alliance with her, at the head of the two Armies.

After this he begg'd permission to wait upon her to her Capital, to which she consented, but from a motive very different from that which carried *Stryangeus* to make the request. *Zarina's* thoughts were wholly taken up with the care of testifying her gratitude, while *Stryangeus* sought only an opportunity of discovering his love. He accompanied the Princess in her chariot, who conducted him with pomp to *Roxanacia*.

Many days were spent in banqueting & rejoicings. *Zarina's* esteem began by little & little to grow into affection, without her perceiving it. She frequently discovered her sentiments, because she knew not as yet the source of them. She drank in the sweets of a growing passion, & was unwilling to examine into the motions of her own heart. But at length she discover'd that Love had too great a share in them. She blush'd at her weakness, & resolv'd to get the better of it. She press'd the departure of *Stryangeus*; but the young *Mede* could not leave *Roxanacia*: He was no longer mindful of glory: He forgot all his affection for *Rhetea*: He yielded himself up entirely to a blind passion, sigh'd, complain'd, and being no longer master of himself, discover'd his Love to *Zarina* in the strongest and most passionate terms.

The Queen did not seek to hide the situation of her mind. She answer'd with a noble freedom, & without affected evasions, or mystery; *I am indebted to you for my life, & for my crown; my love is equal to my gratitude, & my heart is no less touch'd than yours; but I will sooner die than betray my virtue, or suffer that your glory should receive the least blemish. Consider, dear Stryangeus, that you are the Husband of Rhetea, whom I love: Honour & friendship oblige me equally to sacrifice a passion, which would prove my shame, & her misfortune.*

As

As she ended these words, she retired. *Stryangens* remain'd confounded, & in despair: He shut himself up in his apartment, & felt, by turns, all the contrary motions of an heroick Soul, that is attack'd, conquer'd, & insulted by a violent and tyrannical passion.

One while he is jealous of *Zarina's* glory, and resolves to imitate her: The next moment, cruel Love sports with his resolutions, & even with his virtue. In this tempest of passions, his understanding is clouded, his reason forsakes him, & he resolves to kill himself; but first writes these words to *Zarina*.

**I** *Saved your life; and you take away mine: I fall the victim of my love & of your virtue, being unable to conquer the one or to imitate the other. Death alone can put an end to my crime, and to my torment. Farewel for ever.*

He sends this letter to the Queen: She flies to the apartment of the young *Mede*; but he had already plung'd the sword into his breast, & she sees him weltring in his blood. She falls into a swoon, comes again to herself, bedews his face with her tears, & calls back his soul that was ready to take its flight. He sighs, opens his eyes, sees the grief of *Zarina*, & consents to have his wound taken care of, which for many days was thought mortal.

*Rhetea*, inform'd of this tragical adventure, soon arrives at *Roxanacia*. *Zarina* relates to her all that had happen'd, without concealing either her weakness or her resistance. Such noble simplicity cannot be understood or relished, but by great Souls. The War between the *Saca* & the *Medes* had interrupted the correspondence of these young Princesses, without lessening their friendship, they knew and esteem'd each other too well, to be susceptible of distrust or jealousy.

*Rhetea* was excessively fond of *Stryangeus*, & always beheld him with the eyes of a Lover: She lamented & compassionated his weakness, because she saw it was involuntary. As soon as he was heal'd of his wound, *Zarina* press'd his departure, but he was not able to tear himself away from that fatal place. His torments and his passion were renew'd.

*Rhetea* perceives it, falls into a deep sadness, & suffers all the most cruel agitations of soul: Grief for being no longer lov'd by a man, whom alone she loves; compassion for a Husband given up to his despair; esteem for a rival whom she cannot hate. She sees herself every day between a Lover hurried away by his passion, & a virtuous Friend whom she admires; & that her life is the misfortune of both. How cruel a situation for a generous & tender heart! The more she conceals her pain, the more she is oppress'd by it. She sinks at last under the weight, & falls into a dangerous sickness. One day when she was alone with *Zarina* & *Stryangeus*, she dropt these words; *I am dying; but I die content, since my death will make you happy.*

*Zarina* melts into tears, and withdraws. These words pierce the heart of *Stryangeus*: He looks upon *Rhetea*, & sees her pale, languishing, & ready to expire with grief & love. The Princess's eyes are fix'd, and immoveably fasten'd upon the Prince: His own are open'd. In a word, he is like a man who awakes from a profound sleep, or comes out of a *delirium*, where nothing had appear'd in its natural shape. He had seen her every day, without perceiving the cruel condition to which he had reduc'd her. He sees her at present with other eyes: It awakens all his virtue, & kindles again all his former affection. He acknowledges his error, throws

throws himself at her feet, and embraces her, repeating often these words, interrupted by tears & sighs; *Live my dear Rhetea, live to give me the pleasure of repairing my fault; I am now sensible of all the value of your heart.*

These words bring her again to life: Her beauty returns by degrees with her strength. She departs for *Ecbatana* with *Stryangeus*, and from that time nothing ever disturb'd their union.

You see by this, continued *Hystaspes*, to what extremities Love may reduce the greatest Heroes. You see likewise the power of resolution & courage, in conquering the most violent passions, when we have a sincere desire to get the victory.

I should fear nothing for you, if there were at this Court such persons as *Zarina*; but heroick virtue, like hers, would now be thought romantick, or rather a savage insensibility. The manners of the *Medes* are very much chang'd, & *Cassandana* is the only person I see here, who is worthy of your affection.

Hitherto *Cyrus* had observ'd a profound silence; but finding that *Hystaspes* approv'd of his passion, he cried out with transport: You have named the dear object of my love! *Cassandana* is the mistress of my heart; but I fear that hers is prepossessed in favour of another; and that is the source of my uneasyness.

*Hystaspes*, overjoy'd to learn that *Cyrus* had made so worthy a choice, embraced him, & made him this answer. *Cassandana* deserves all your affection: Her heart is as pure as her understanding is bright: One cannot love her without loving virtue: Her beauty is the least of her charms. I was in fear lest you might be engaged by some dangerous inclination; But I recover myself, I approve of your passion;

sion, & even think it will be successful. [Have you seen the *Greek* fable of *Endymion*, which that Princess has represented in a piece of rich embroidery? Methinks that Shepherd has all your features; but she has taken care to make *Diana* turn away her head to hide her face. Can you not guess the reason of it? She loves you without doubt; but have a care of letting her see that you perceive it: she would fly you; & rather than expose her virtue to the least reproach, would be equally cruel to you & to herself.] These words were a great consolation to *Cyrus*, & restor'd him to his tranquillity.

Not long after, *Cambyfes* having notice of *Cyrus's* love for *Cassandana*, recalled him to *Persia*; for he had other views for his Son, which agreed better with his politicks. *Pharnaspes* was at the same time inform'd of the sentiments of *Cyaxares*. His ambition was flatter'd by the hope of such an alliance, and he sent orders to his Daughter to stay at the Court of *Ecbatana*.

*Cyrus* & *Cassandana* having received their Fathers orders, saw the necessity of a separation. Their grief was proportionable to their love. But the Prince flatter'd himself that he should be able, by the help of *Mandana*, to move *Cambyfes* and *Pharnaspes*, at his return to the Court of *Persia*. And this hope hindered him from sinking under the sorrow of so cruel a situation.

The young Nobility would accompany him to the frontiers of *Persia*. All the rich presents which *Astyages* had given him at parting, [keeping only some *Median* horses, in order to propagate the breed of them in *Persia*:] he distributed among his Friends whom he left at the Court of *Ecbatana*; & either by his looks, words, or bounties, express'd a due regard for every one, according to his respective rank, merit, or services.

He

He was no sooner arrived at the Court of *Persia*, but he laid open the condition of his heart to *Mandana*: *I have*, said he, *follow'd your counsels at the Court of Ecbatana; I have liv'd insensible to all the most enticing charms of voluptuousness: But I owe nothing to myself on this account; I owe all to the Daughter of Pharnaspes: I love her, & this love has preserv'd me from all the errors & extravagances of youth. Do not think that my attachment to her is only a transient liking, which may alter: I have never lov'd any other but Cassandana, & I feel that I can love but her alone. I know that my Father's intention is to marry me to the Daughter of the King of Armenia; but will you suffer the happiness of my life to be made a sacrifice to political views? Mandana encourag'd him, & engag'd to use her utmost endeavours to make Cambyfes change his sentiments.*

The young *Persians*, seeing *Cyrus* return'd, said one to another; *He comes from living delicately at the Median Court: He will never be able to undergo our military discipline, nor to accustom himself to our plain manner of life.* But when they saw him content himself with their ordinary diet, more sober & abstemious than themselves, & that he shew'd more skill & courage in all his exercises, they were struck with admiration, & cry'd out; *He is worthy to reign over us, & has yet a juster title to the Throne by his merit, than by his birth.*

*Cassandana* continued still at the Court of *Ecbatana*, but she always receiv'd *Cyaxares* with great coldness: He ow'd all the complaisance she had shewn him, to *Cyrus's* presence. The pleasure of seeing her Lover, of loving him, & being lov'd by him, fill'd her soul with a secret joy, that diffus'd itself thro' all her actions: But after the departure of the young Prince, her conversation, which had

been before so gay & chearful, was chang'd into a silent sadness; Her lively wit seem'd extinguish'd, & all her natural charms disappear'd.

In the mean while *Pharnaspes* fell dangerously ill at the Court of *Persia*, & desir'd to see his Daughter. She left *Ecbatana* in haste, to pay the last duties to her Father.

Several Ladies of the Court regretted her; but the greater part rejoiced at the absence of a Princess, whose manners were too perfect a model of discreet conduct: *It is a happiness*, said they, *to be rid of that stranger, whom the severe education of the Persians has made insensible.*

*Cyaxares* was extremely vex'd at the departure of *Cassandana*: Spite, jealousy, hatred against *Cyrus*, all the passions which arise from slighted love; tyrannized over his heart. He gave orders to young *Axaspes*, the Son of *Harpagus*, to go privately through by-ways, & to seize *Cassandana*, & carry her to a solitary place on the borders of the *Caspian* sea.

*Axaspes* had been used to all the pleasures of a voluptuous Court, but in the midst of them had preserv'd noble & generous sentiments, & abhorred every thing that was dishonourable & unjust: All his Faults proceeded rather from easiness and complaisance, than vice: - He had an excellent understanding; & being born for Arms, & form'd for a Court, he was well qualified for every office both in peace & war.

He communicated the orders given him by *Cyaxares*, to his Father *Harpagus*, who loved *Cyrus*. *Harpagus*, after having signaliz'd his courage in war, lived at the Court of *Ecbatana*, without being corrupted with the ordinary vices of Courtiers: He saw with concern the vices of the Age, but kept silence, and contented himself with condemning them

them rather by his conduct, than by his discourse: *I foresee*, said he to *Araspes*, *the great misfortunes which Virtue will bring upon us; but have a care, my Son, of gaining the Prince's favour by a crime.*

He commanded him at the same time to go and impart the whole matter to *Astyages*. The Emperor approv'd of the prudent counsels of *Harpagus*, and fearing lest the Prince should find some other means to execute his purpose, ordered *Araspes*, instead of oppressing innocence, to make haste to its succour.

*Araspes* departed with expedition, overtook the Princess near *Aspadana*, told her the orders of *Cyaxares*, & offer'd to conduct her into *Persia*. She wept with joy to see the generosity of *Araspes*, & made haste to gain the frontiers of her own country.

*Pharnaspes* died before his Daughter could reach the Court of *Cambyses*. After having given all the time which Nature & the laws required, to lament her Father's death, she at length saw *Cyrus*, & inform'd him of the generous proceeding of *Araspes*. The Prince from that moment conceiv'd a tender friendship for him, which lasted to the end of their lives.

*Cyaxares* resolv'd to revenge himself of *Araspes* in a manner equally cruel and shameful to human nature. He caused *Harpagus's* second Son to be murdered (i), & having invited the Father to a great Feast, he made the limbs of the young Boy be serv'd up before him among other dishes.

[After the Father had eaten plentifully of them, he ordered the head & hands to be brought, and said to *Harpagus*, with a barbarous coolness and serenity, *It is thus that I punish the treachery of one brother by the death of another.*]

The report of so great a cruelty, stirr'd up the indignation of all the *Medes*: But *Astyages*, being blinded

(i) Herod. B. 1.

blinded by paternal affection, wink'd at *Cyaxares's* crime, & did not punish it. He fear'd the violent temper of his Son, and durst not avow the secret orders he had given to *Araspes*. And thus a Prince, who was naturally good, encouraged vice by a shameful weakness: He knew not the value of virtue, & was only good by his natural disposition.

*Harpagus* retir'd from Court much exasperated, & went privately into *Persia*, where *Cambyfes* granted him all the advantages & honours he could, to compensate his losses in *Media*.

*Cassandana* liv'd in tranquillity at the Court of *Persia*, in hopes that the Queen would prevail with *Cambyfes* to alter his mind. A turn of affairs soon after chang'd that Prince's sentiments. He learnt that the Daughter of the King of *Armenia* was just given in marriage to the King of *Babylon's* Son, & that those two Princes had enter'd into a secret alliance [against the Empire of the *Medes*.] This news disconcerted all his schemes; & the virtue of *Cassandana* determin'd him at length to consent to the happiness of *Cyrus*. The marriage was celebrated according to the manners of the age, and of the country.

They were conducted to the top of a high mountain, consecrated to the great *Oromazes*. A fire of odoriferous wood was there kindled. The High Priest first bound together the flowing robes of the Prince and Princess, as a symbol of their union. Then the two Lovers, holding each other by the hand, & surrounded by the *Eftales* (k), danc'd about the

(k) *Efta* is originally a *Chaldaic* word, which signifies *Fire*; thence comes the *Greek* word *ἑστία*, & the *Romans* add the *V*, as *ἑσπερα*, *Vespera*. See *Hyde Relig. Vet. Persar. cap. 7.*

the sacred fire, singing the *Theogonia* (according to the Religion of the antient *Persians*); that is to say, the birth of the *Jyngas*, *Amilictes*, *Cosmogoges*, & of the pure *Genii*, who were all *emanations* from the first Principle. They afterwards sung the fall of *Spirits* into mortal bodies; Then the combats of *Mythras*, in order to lead Souls back to the *Em-pyreum*: And lastly, the total destruction of the evil Principle *Arimanius*, who diffuses every where envy, hatred, & the hellish passions (1).

(1) See the *Discourse* pag. 54, &c.



## THE TRAVELS

OF

## CYRUS.

## BOOK II.



*Cyrus* improving his mind as he advanc'd in years, his taste & genius led him to the study of the sublime sciences. He had often heard of the famous School of the *Magi*, who had quitted their retreat upon the banks of the river *Oxus* in *Bactria*, & were settled near the *Persian* gulf. As those Sages rarely left their solitude, & had little intercourse with other men, he had never seen any of them. The thirst of knowledge begot in him a strong desire of conversing with them.

He undertook this journey with *Cassandane*, attended by several *Satrapes*: & crossing the plain of *Passagarda*, went thro' the country of the *Mardi*, & arrived upon the banks of the *Arofsis*. They enter'd by a narrow pass into a large valley, encompass'd with high mountains, the tops of which were covered with oaks, fir-trees, & lofty cedars. Below were rich pastures, in which all sorts of cattle were feeding. The plain look'd like a garden, water'd by many rivulets, which came from the rocks all around, and emptied themselves into the *Arofsis*. This river seem'd to lose it self far off between two little hills, which as they opened, made the objects seem to fly away, & discovered a prospect of fruit-

ful fields, vast forests, and the *Persian* gulf, which bounded the horizon.

*Cyrus* and *Cassandana*, as they advanc'd in the valley, were invited into a neighbouring grove by the sound of harmonious musick. There they beheld, by the side of a clear fountain, a great number of men of all ages, & over against them a company of women, who form'd a concert. They understood that it was the School of the *Magi*, & were surpriz'd to see, instead of austere, melancholy, & thoughtful men, an agreeable & polite people. These Philosophers look'd upon musick as something heavenly, & proper to calm the passions, for which reason they always began & finish'd the day by concerts (a).

After they had given some little time in the morning to this exercise, they led their Disciples thro' agreeable fields to the sacred Mountain, observing all the while a strict silence: There, they offer'd their homages to the Gods, rather by the voice of the heart, than of the lips. Thus by musick, pleasant walks, & prayer, they prepar'd themselves for the contemplation of truth, & put the soul into a serenity proper for meditation: The rest of the day was spent in study. Their only repast was a little before sun-set, at which they eat nothing but bread, fruits, and some portion of what had been offer'd to the Gods, concluding all with concerts of musick.

Other men begin not the education of their children till after they are born, but the *Magi* in a manner before: While their Wives were with child, they took care to keep them always in tranquillity, & a perpetual chearfulness, by sweet and innocent amusements, to the end that from the Mother's womb

(a) *Strabo*, B. 17.

womb the fruit might receive none but agreeable impressions.

Each Sage had his province in the empire of Philosophy; some studied the virtues of plants, others the metamorphoses of insects; some again the conformation of animals, & others the course of the stars: But the use they made of all their discoveries was to come to the knowledge of the Gods, and of themselves. They said, *that the Sciences were no further valuable than as they served as steps to ascend to the great Oromazes, and from thence to descend to Man.*

Tho' the love of truth was the only bond of society among these Philosophers, yet they were not without a head: They called him the *Archimagus*. He, who then possessed that honour, was named *Zardust*, or *Zoroaster*: He surpassed the rest rather in wisdom than in age, for he was scarce fifty years old. Nevertheless he was a consummate master in all the sciences of the *Chaldeans*, *Egyptians*, and even of the *Jews*, whom he had seen at *Babylon*.

When *Cyrus* & *Cassandana* entered into this grove, the assembly arose and worshipped them, bowing themselves to the earth, according to the custom of the *East*; & then retiring, left them alone with *Zoroaster*.

The Philosopher led them to a bower of myrtle, in the midst of which was the statue of a woman, which he had carved with his own hands. They all three sat down in this place, where *Zoroaster* entertain'd the Prince & Princess with a discourse of the life, manners, & virtues of the *Magi*. While he was speaking, he frequently cast a look upon the statue, & as he beheld it, his eyes were bathed in tears. *Cyrus* & *Cassandana* observ'd his sorrow at first with a respectful silence, but afterwards the Princess

Princess could not forbear asking him the reason of it. This, answer'd the Philosopher, is the statue of *Selima*, who heretofore lov'd me, as you now love *Cyrus*. It is here that I come to spend my sweetest & my bitterest moments. In spite of wisdom, which submits me to the will of the Gods; in spite of the pleasures I taste in philosophy; in spite of the insensibility I am in, with regard to all human grandeur, the remembrance of *Selima* often renews my regrets & my tears. True virtue by regulating the passions does not extinguish tender sentiments. These words gave *Cyrus* & *Cassandana* a curiosity to know the history of *Selima*. The Philosopher perceived it, & prevented their request, by beginning his story in the following manner.

I am not afraid of letting you see my weakness; but I should avoid the recital I am going to make, if I did not foresee that you might reap some useful instruction from it.

I was born a Prince; my Father was Sovereign of a little territory in the *Indies*, which is called the country of the *Sophites*. Having lost my way one day when I was hunting, I chanced to see in the thick part of a wood, a young maid who was there reposing herself. Her surprizing beauty immediately struck me. I became immoveable, and durst not advance. I imagin'd it was one of those aerial Spirits, who descend sometimes from the throne of *Oromazes*, to conduct souls back to the *Empyreum*. Seeing herself alone with a stranger, she fled, & took refuge in a Temple that was near the forest. I durst not follow her; but I learnt that she was Daughter of an old Brachman, who dwelt in that Temple, & that she was consecrated to the worship of the Fire. The *Estates* may quit celibacy & marry; but while they continue Priestesses of the Fire, the laws are

so severe among the *Indians*, that a Father thinks it an act of religion, to throw his Daughter alive into the flames, should she ever fall from that purity of manners which she has sworn to preserve.

My Father was yet living, & I could not take her by force even tho I had been King; for Princes have no right in that country over persons consecrated to religion. However all these difficulties did but increase my passion; & the violence of it sharpen'd my ingenuity. I left my Father's palace: I was young, I was a Prince, and did not consult reason. I disguis'd myself in the habit of a girl, & went to the Temple where the old Brachman lived. I deceived him by a feign'd story, and became one of the *Estales*, under the name of *Amana*. The King, my Father, inconsolable for my sudden disappearing, order'd search to be made for me every where, but to no purpose.

*Selima* not knowing my sex, conceiv'd a particular liking & friendship for me. I never left her; we pass'd our lives together, in working, reading, walking, & serving at the altars. I often told her fables & stories, in order to paint to her the wonderful effects of friendship & of love. My design was to prepare her by degrees, for the discovery I was meditating. I sometimes forgot myself while I was speaking, & was so carried away by my vivacity, that she often interrupted me, and said, *One would think, Amana, to hear you speak, that you feel in this moment, all that you describe.*

I liv'd in this manner several months with her, without letting her know either my disguise or my passion. As my heart was not corrupted, I had no criminal view; I imagined, that if I could engage her to love me, she would forsake her state of life, to share my crown with me: I was continually  
waiting

waiting for a favourable moment, to discover my sentiments to her; but, alas! that moment never came.

It was a custom among the *Eftales*, to go several times in the year upon a high mountain, there to kindle the sacred Fire, & to offer sacrifices: We all went up thither one day, accompany'd only by the old Brachman.

Scarce was the sacrifice begun, when we were surrounded by a body of men, arm'd with bows & arrows, who carry'd away *Selima* and her Father. They were all on horseback: I follow'd them some time, but they enter'd into a wood, & I saw them no more. I did not return to the Temple, but stole away from the *Eftales*, chang'd my dress, took another disguise, & forsook the *Indies*. I forgot my Father, my Country, & all other ties & obligations; and wander'd over all *Asia* in search of *Selima*. What cannot Love do in a young heart given up to its passion?

As I was traveling in the country of the *Lycians*, I stopt one day in a great forest, to shelter myself from the heat. I there saw a company of Hunters pass by, & a little after, several women, among whom I thought I discover'd *Selima*: She was in a hunting dress, mounted upon a stately courser, and distinguish'd from all the rest by a crown of flowers. She pass'd by me so swift, that I could not be sure whether my conjectures were well founded; but I went straight to the Capital.

The *Lycians* were at that time govern'd by Women; which form of government was establish'd among them upon the following occasion. Some ages ago, the Men became so effeminate during a long peace, that their thoughts were wholly taken up about their dress. They affected the discourse, manners, maxims,

maxims, & all the imperfections of Women, without having either their sweetness or delicacy: And while they gave themselves up to infamous voluptuousness, the most abominable vices took the place of lovely passions. They despis'd the *Lycian* Women, and treated them like slaves. A foreign war came upon them. The Men being grown cowardly & effeminate, were not able to defend their country. They fled and hid themselves in woods & caves. The Women, being accustomed to fatigue, by the slavery they had undergone, took Arms, drove away the Enemy, became Mistresses of the country, & establish'd their authority by an immutable law.

From that time the *Lycians* accustomed themselves to this form of government, & found it the easiest & most convenient. Their Queens had a Council of Senators, who assisted them with their advice: The Men propos'd good Laws, but the Women caus'd them to be executed. The sweetness and mildness of the sex prevented all the mischief of tyranny; & the counsel of the wise Senators, qualify'd that inconstancy which we attribute to Women.

I understood that the Mother of *Selima*, having been dethroned by the ambition of a Kinswoman, her first Minister had fled to the *Indies* with the young Princess; that he had liv'd there several years as a Brachman, & she as an *Eftale*; that this old Man having always maintained a correspondence with the friends of the Royal Family, the young Queen had been restor'd to the throne after the death of the Usurper; that she govern'd with the wisdom of a person who had experienc'd misfortunes: And lastly, that she had always express'd an invincible dislike to marriage.

This news gave me inexpressible joy; I thank'd the Gods for having conducted me by such wonderful ways, near the object of my desire; I implor'd their assistance, & promis'd never to love but once, if they would favour my passion.

I consider'd of several methods whereby to make myself known to the Queen; and seeing that war was the most proper, I engag'd in the troops. There, I distinguish'd myself very soon; for I refus'd no fatigue, I sought the most hazardous enterprizes, & expos'd myself every where. Upon a day of battle, which was to decide of the liberty of the *Lycians*, the *Carians* put our troops into disorder: 'Twas in a large plain, out of which there was but one narrow pass. I got to this pass, and threatned to pierce with my javelin, any Man who should attempt to force it. In this manner I rally'd our troops, and returned to charge the Enemy; I routed them, and obtained a complete victory. This action drew the attention of all the Army upon me: Nothing was spoken of but my courage; & all the soldiers call'd me the deliverer of their country. I was conducted to the Queen's presence, who could not recollect me; for we had been separated six years, & grief & fatigue had alter'd my features.

She ask'd me my name, & my country, & examined me with attention. I thought I discovered in her eyes a secret emotion, which she endeavour'd to conceal. Strange capriciousness of Love! heretofore I had thought her an *Estale* of mean birth; yet nevertheless I resolv'd to share my Crown with her: This moment I conceiv'd a design of making myself be lov'd, as I had lov'd. I conceal'd my country, & my birth, & told her, I was born in a village of *Bactria*, of a very obscure family. Upon

which she suddenly withdrew, without answering me.

Soon after this, she gave me, by the advice of her Senators, the command of the Army; by which means I had free access to her presence. She us'd frequently to send for me, under pretence of business, when she had nothing to say. She took pleasure in discoursing with me; & I painted my sentiments under borrow'd names. The *Greek & Egyptian Mythology*, which I had learn'd in my travels, furnish'd me with ample matter, to prove that the Gods heretofore were enamour'd with mortals; & that Love makes all conditions equal.

I remember that one day, while I was relating to her a story of that kind, she left me in a great emotion, by which I discover'd her hidden sentiments; and it gave me an inexpressible pleasure, to find that I was lov'd, as I had lov'd. I had frequent conversations with her, by which her confidence in me increased daily. I sometimes made her call to mind the misfortunes of her infancy; & she then gave me an account of her living among the *Estates*, her friendship for *Amana*, & their mutual affection. Scarce was I able to contain myself when I heard her speak; I was just ready to throw off my disguise; but my false delicacy requir'd that *Selim* should do for me, what I would have done for her. I was very soon satisfy'd; for an extraordinary event made me experience all the extent & power of her Love.

By the laws of the *Lycians*, the person who governs is not allowed to marry a stranger. *Selim* sent for me one day, & said to me, *My Subjects are desirous that I should marry: Go tell them from me that I will consent, upon condition that they leave me free in my choice.* She spoke these words with a majestic air, & scarce looking upon me.

At first I trembled, then flatter'd myself, then fell into doubt; for I knew the attachment which the *Lycians* had to their Law. I went nevertheless to execute *Selima's* orders. When the Council was assembled, I laid before them the Queen's pleasure, & after much dispute, it was agreed, that she should be left free to chuse herself a Husband.

I carried her back the result of their deliberation: Upon which she order'd me to assemble the Troops in the same plain where I had obtain'd the victory over the *Carians*; & to hold myself ready to obey her orders. She commanded at the same time, all the principal Men of the nation to repair to the same place, where a magnificent Throne was erected. The Queen came, & being encircled by her Courtiers, she spoke to them in the following manner:

*People of Lycia, ever since I began my reign, I have strictly observ'd your Laws: I have appear'd at the head of your Armies, & have obtain'd several victories. My only study has been to make you free and happy. Is it just, that she who has been the preserver of your liberty, should be herself a slave? Is it equitable, that she who continually seeks your happiness, should be herself miserable? There is no unhappiness equal to that of doing violence to one's own heart. When the heart is under a constraint, grandeur & royalty serve only to give us a quicker sense of our slavery. I demand therefore to be free in my choice.*

The whole assembly applauded her wisdom, & cried out, *You are free, you are dispens'd from the Law.* The Queen sent me orders to advance at the head of the troops. When I was near the Throne she rose; *There is my Husband*, said she, (pointing to me with her hand) *He is a stranger, but his services make him the Father of the Country; he is not a Prince, but his merit puts him upon a level with Kings.*

*Selima* then order'd me to come up upon the Throne. I prostrated myself at her feet, & took all the usual oaths. I promis'd to renounce my Country for ever, to look upon the *Lycians* as my Children; and above all, never to love any other but the Queen.

After this, she came down from the Throne, & we were conducted back to the Capital with pomp, amidst the acclamations of the people. As soon as we were alone, *Ah Selima!* said I, *have you then forgot Amana?* She was transported with surprize, tenderness & joy. She then knew me, & conjectur'd all the rest. I had no need to speak; & we both were a long time silent. At length I told her my story, with all the effects that Love had produc'd in me.

She very soon assembled her Council, & acquainted them with my birth. Embassadors were sent to the *Indies*. I renounced my Crown & Country for ever; & my Brother was confirmed in the possession of my Throne.

This was an easy sacrifice; I was in possession of *Selima*, & my happiness was complete. But alas! this happiness was of short continuance. In giving myself up to my passion, I had renounced my Country; I had forsaken my Father, who made me the consolation of his old age; I had withdrawn from my duty. My Love, which seem'd so delicate, so generous, & was the admiration of Men, was not approved of by the Gods. Accordingly they punish'd me for it by the greatest of all misfortunes; for they took *Selima* from me: She dy'd within a few days after our marriage. I gave myself over to all the excesses of sorrow; but the Gods did not abandon me.

I enter'd deeply into myself. Wisdom descended into my heart; she open'd the eyes of my understanding; & I then discover'd the mystery of the conduct of *Oromazes*. It is observed, that Virtue is often unhappy. This is what shocks the reason of blind men, who are ignorant, that the transient evils of this life, are design'd by the Gods to expiate the secret faults of those who appear the most virtuous.

These reflections determin'd me to consecrate the rest of my days to the study of wisdom. *Selima* was dead; my bonds were broken; I was no longer attach'd to any thing in nature. The whole Earth appear'd to me a desert. I could not reign in *Lycia* after *Selima*; & I would not remain in a country where every thing continually renew'd the remembrance of my loss.

I return'd to the *Indies*, & went to live among the Brachmans. There, I form'd a plan of happiness, free from that subjection and slavery, which always accompanies grandeur. I establish'd within myself an empire over my passions, more glorious than the false lustre of Royalty. But notwithstanding this retirement, & disengagement from the world, my Brother conceiv'd a jealousy against me, as if I had been ambitious of ascending the throne; & I was obliged to leave the *Indies*.

My exile prov'd a new source of happiness to me. It depends upon ourselves to reap advantage from misfortunes. I visited the wise Men of *Asia*, and conversed with the Philosophers of different countries: I learn'd their laws, & their religion; & was charm'd to find, that the great men of all times, & of all places, had the same ideas of the Divinity, & of morality. At last, I came here upon the banks of the *Arofsis*, where the *Magi* have chosen me for their Chief.

Here Zoroaster ended. *Cyrus* & *Cassandana* were too much affected to be able to speak. After some moments of silence, he discours'd to them of the happiness which the Gods are preparing for those who preserve a pure & unspotted heart; & of the pleasures which true lovers enjoy in the *Empyreum*, when they meet again there. He then concluded with these wishes: *May you long feel the happiness of mutual & undivided love! May the Gods preserve you from that depraved taste, which makes pleasures cease to be agreeable, when they become lawful! May you, after the transports of a lively & pure passion in your younger years, experience, in a more advanc'd age, all the charms of that union, which diminishes the pains of life, & augments its pleasures, by sharing them! May a long & agreeable old age, let you see your distant posterity, multiplying the race of Heroes upon earth! May at last, one & the same day unite the ashes of both, to exempt you from the misfortune of bewailing like me, the loss of what you love! I comfort myself with the hope of seeing Selima again, in the sphere of fire, the pure element of love. Souls make acquaintance only here below; it is above, that their union is consummated. O Selima, Selima! our flame will be eternal. I know that in those superior regions, your happiness will not be complete till I share it with you. Those who have lov'd each other purely, will love for ever. True love is immortal.*

The story of Zoroaster made a strong impression upon the Prince & Princess; it confirm'd them in their mutual affection, & in their love of virtue. They remain'd sometime in this philosophical retirement before they returned to *Cambyfes*.

While *Cassandana* was agreeably entertain'd with the conversation of the Women, & with their harmonious concerts, Zoroaster initiated *Cyrus* into all  
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the mysteries of the Oriental wisdom. The *Chaldeans*, the *Egyptians*, and the *Gymnosophists*, had a wonderful knowledge of Nature, but they wrapp'd it up in allegorical fables: And this, doubtless, is the reason, that venerable Antiquity has been reproach'd with ignorance in natural philosophy.

*Zoroaster* laid open before *Cyrus*, the secrets of Nature; not merely to amuse him, but to make him observe the marks of an infinite wisdom diffus'd throughout the universe; and thereby to prepare him for more sublime instructions relating to the Divinity & Religion.

One while he made him admire the structure of the human body, the springs of which it is compos'd, and the liquors that flow in it; the canals, the pumps, & the basons, which are form'd by the mere interweaving of the nerves, arteries, & veins, in order to separate, purify, conduct, & reconduct the liquids into all the extremities of the body. Then the levers, the cords, & the pullies, form'd by the bones, muscles, & cartilages, for performing all the motions of the solid parts.

It is thus, *said the Philosopher*, that our body is but one surprizing complication of numberless pipes, which have a communication with one another, are divided & subdivided without end; while different & suitable liquors are insinuated into them, & are there prepar'd according to the rules of the most exact mechanism. By this he made him comprehend, that an infinity of small imperceptible springs, the construction & motions of which we are ignorant of, are continually playing in our bodies; & consequently, that none but a sovereign Intelligence could produce, adjust, and preserve so compounded, so delicate, and so admirable a machine.

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At another time he explain'd to him the configuration of plants, & the transformation of insects. They had not then our *optick* glasses, to magnify objects, & bring them nearer; but the penetrating spirit of *Zoroaster*, [inlightened by a long tradition of physical experiments,] saw further than the eye can reach by their help.

Each seed, said he, contains within it a plant of its own species; This plant other seeds; & those seeds other little plants; and so on without end. Fruitful Nature is inexhaustible. The growth of vegetables is but the unfolding of the fibres, membranes, & branches, by the flowing of the moisture of the earth into them. The pressure of the air makes that nourishing moisture, which is pregnant with salts, sulphur, & oils, enter into the tubes of the roots. The action of the Sun in the daytime draws upwards the subtil part of the sap; and the coolness of the night fixes, condenses, & ripens it, in order to produce leaves, flowers & fruits, & to form all those riches of nature, which charm the sight, the smell, & the taste.

The fruitfulness of Nature in the multiplication of insects, is no less admirable. Their eggs, scatter'd in the air, upon the earth, & in the waters, [meet in each with proper receptacles, and] wait only for a favourable ray of the Sun to hatch them. Wise Nature sets an infinite number of springs at work in these almost invisible machines, which furnish liquors suited to their wants.

He then recounted to him all their different metamorphoses. Now they are worms which crawl upon the earth; then Fishes swimming in liquors; & at last they get wings, & rise into the air.

Another time, the Sage carried the thoughts of *Cyrus* up into the higher regions, to contemplate all the extraordinary appearances which happen there.

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He shew'd him the wonderful qualities of that subtil & invisible fluid, which encompasses the earth; how useful & necessary it is to the life of animals, the growth of plants, the flying of birds, the forming of sounds, & all the uses of life.

This fluid, said he, being agitated, heated, cooled again, compress'd, rarify'd, sometimes by the rays of the Sun, or subterraneous fires; sometimes by the salts & sulphurs which float in it; sometimes by nitres which fix & congeal it; sometimes by clouds which compress it; & sometimes by other causes which alter the equilibrium of its parts; produces all sorts of winds: the most impetuous of which serve to dispel the noxious vapours, while the softer breezes temper the excessive heats.

At other times, the rays of the Sun, insinuating themselves into the little drops of water which cover the surface of the Earth, rarify them, & thereby make them lighter than the Air; so that they ascend into it, form vapours, and float there at different heights, according as they are more or less heavy.

The Sun having drawn up these vapours loaded with sulphur, minerals, & different kinds of salts, they kindle in the air, put it into a commotion, & cause thunder & lightning.

Other vapours that are lighter, gather together into clouds, & float in the air: But when they become too heavy, they fall in dews, showers of rain, snow & hail, according as the air is more or less heated.

Those vapours which are daily drawn from the sea, & carried in the air by the winds to the tops of mountains, fall there, sink into them, & gather in their inward cavities, where they continue till they find a vent, & so become abundant sources of fresh water, to quench the thirst of men. Of these  
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are form'd rivulets of which the smaller rivers are compos'd; and these again form the great rivers, which return into the sea, to repair the loss it had suffered by the ardent rays of the Sun.

Thus it is, that all the irregularities and intemperances of the elements, which seem to destroy Nature in one season, serve to revive it in another. The immoderate heats of the summer, & the excessive colds of the winter, prepare the beauties of the spring, & the rich fruits of autumn. All these vicissitudes, which seem to superficial minds the effects of a fortuitous concourse of irregular causes, are regulated as with weight & measure, by that sovereign Wisdom who holds the universe in his hand; who weighs the Earth as a grain of sand, & the sea as a drop of water.

After this *Zoroaster* rais'd the thoughts of *Cyrus* to the contemplation of the coelestial bodies; [† & explain'd to him the admirable proportions in their distances, magnitudes, & revolutions.

The *first Mover*, said he, is not an *immense restless Matter*, which takes all sorts of forms, by the necessary laws of a blind mechanism. It is the great *Oromazes* himself, whose essence is love; & who has impress'd this character upon all his creatures, animate & inanimate. The laws of the material & visible world resemble those of the invisible & intellectual. And as the *first Mover* draws all Spirits to himself, & by his almighty attraction unites them in different societies; so does he likewise continually act upon all Bodies, give them a tendency towards each other, & thereby range them with order into different systems.

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† These Newtonian ideas are not in the French Original. †

Hence it is, that the parts of matter cohere and form those vast globes of fire, the fix'd *Stars*, which are so many *images* of the great *Oromazes*, whose body is *light*, & whose soul is *truth*. (b)

It is by the same attractive power, that the planets are retain'd in their orbits; & instead of shooting forward for ever in right lines, through the immense spaces, move eternally round those luminous centers, from which, as their great benefactors, they derive their light & heat.

But not only the beauty & harmony of the great systems are owing to this principle of attraction, but likewise the cohesion & motion of the lesser bodies, whether solid or fluid. The same cause produces numberless, and even contrary effects, yet without any confusion in so infinite a variety of motions. †

He came at length to explain to him how the distances, magnitudes, & motions of the Planets were suited to the nature of their inhabitants. For the *Magi* believ'd all the stars to be inhabited, either with good or evil *Genii*.

We are surpriz'd, continues the Philosopher, to see all those wonders of nature, which discover themselves to our feeble sight. What would it be if we could transport ourselves into those ætherial spaces, and pass thro' them with a rapid flight? Each star would appear an atom in comparison of the immensity which surrounds it. What would it be, if descending afterwards upon Earth, we could

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(b) See the Disc. pag. 17.

accommodate our eyes to the minuteness of objects, & pursue the smallest grain of sand thro' its infinite divisibility? Each atom would appear a World, in which we should doubtless discover new beauties. It is thus that [there is nothing great, nothing little in itself;] both the *great* & the *little* disappear by turns, to present every where an image of infinity through all the works of *Oromazes*.

But all that we know of Nature here below, continu'd the Philosopher, regards only its superficial properties. We are not allow'd to penetrate into the intimate essence of things. This point of immensity to which we are banish'd, since our animating of mortal bodies, is not what it was heretofore. The moving power of the first Principle is suspended in its action. All is become deform'd, obscure, and irregular, like the Intelligences who dwell in it, & who were drawn into the rebellion of *Arimanius*.

*Cyrus* was charm'd with these instructions. New worlds seem'd to open themselves to his mind. Where have I liv'd, said he, 'till now? The simplest objects contain wonders which escap'd my sight. But his curiosity was more especially rais'd when he heard mention of the great change that had happen'd in the Universe; & turning to *Araspes*, who was present at these discourses, said to him;

What we have been taught hitherto of *Oromazes*, *Mythras*, & *Arimanius*; of the contention between the good & evil principles; of the revolutions which have happen'd in the higher spheres; and of souls precipitated into mortal bodies, was mix'd with so many absurd fictions; and wrapp'd up in such impenetrable obscurities, that we look'd upon them as vulgar & contemptible notions, unworthy of the eternal Nature. Vouchsafe, said he to *Zoroaster*,  
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vouchsafe to unfold to us those mysteries unknown to the people. I now see that a contempt for Religion can arise only from ignorance.

After all that I have shew'd you to-day, reply'd the Sage, I should fatigue your attention too much, if I was to enter upon those particulars. It is necessary to repose yourself this night. After you have refresh'd your body by sleep, & calm'd your senses by musick & the morning sacrifice, I will lead you into that invisible world, which has been unveil'd to me by the tradition of the ancients.

The next day *Zoroaster* conducted *Cyrus* & *Araspe* into a gloomy and solitary forest, where the sight could not be disturbed by any sensible object, and then said to them;

It is not to enjoy pleasure in solitude, that we forsake for ever the society of men. Such retirement would have no view, but to gratify a frivolous indolence, unworthy the character of wisdom: But by this separation, the *Magi* disengage themselves from matter, rise to the contemplation of celestial things, & commence an intercourse with the pure Spirits, who discover to them all the secrets of Nature. It is, indeed, but a very small number of the Sages, & such only as have gain'd a complete victory over all the passions, who have enjoy'd this privilege. Impose therefore silence upon your senses, raise your mind above all visible objects, & listen to what the *Gymnosophists* have learn'd by their commerce with the pure Intelligences. Here he was silent for some time, seem'd to collect himself inwardly, & then continu'd.

(c) In the spaces of the *Empyreum*, a pure and divine fire expands itself; by means of which, not only bodies, but spirits, become visible. In the midst  
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(c) See the *Disc.* pag. 53, 54.

of this immensity is the great *Oromazes*, first principle of all things. He diffuses himself every where; but it is there that he is manifested after a more glorious manner.

Near him is seated the God *Mythras*, the chief & most antient production of his power. Around his throne are an infinite number of *Genii* of different orders. In the first rank are the *Jyngas*, the most sublime & luminous Intelligences. In the more distant spheres, are the *Synoches*, the *Teletarches*, the *Amilictes*, the *Cosmogoges* (d), & an endless number of *Genii* of all the lower degrees.

*Arimanius* chief of the *Jyngas*, aspir'd to an equality with the God *Mythras*; & by his eloquence, persuaded all the Spirits of his order to disturb the universal harmony, & the peace of the heavenly monarchy. How exalted soever the *Genii* are, they are always finite, & consequently may be dazzled & deceiv'd. Now the love of one's own excellence is the most delicate, & most imperceptible kind of delusion.

To deterr the other *Genii* from falling into the like crime, & to punish those audacious Spirits, *Oromazes* only withdrew his rays, & immediately the sphere of *Arimanius* became a chaos, & an eternal night, in which discord, hatred, confusion, anarchy & force alone prevail'd.

Those ethereal substances would have eternally tormented themselves, if *Oromazes* had not mitigated their miseries. He is never cruel in his punishments, nor acts from a motive of revenge, for it is unworthy of his nature. He had compassion of their

(d) See the *Oracles* which pass under *Zoroaster's* name. Doubtless they are not genuine; but they contain the most antient traditions, & the style of the eastern Theology. I have made no other use of them, but to give names to the *Genii*.

condition, & employed his power to dissipate the Chaos.

Of a sudden the atoms which were confusedly mingled, are separated; the elements are disintangled, & rang'd in order. In the midst of the abyss is amass'd together an ocean of fire, which we now call the *Sun*. Its brightness is but obscurity, when compar'd with that light which illuminates the *Em-pyreum*.

Seven globes of an opaque substance roll about this flaming centre, to borrow its light. The seven *Genii*, who were the chief ministers, & the companions of *Arimanius*, together with all the inferior Spirits of his order, became the inhabitants of these new worlds, & gave them their names. The Greeks call them *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, the *Moon*, & the *Earth*.

The slothful gloomy *Genii*, who love solitude & darkness, who hate society, & waste their days in an eternal discontent, retir'd into *Saturn*. From hence flow all hellish, malicious projects, perfidious treasons, & murderous devices.

In *Jupiter* dwell the impious and learned *Genii*, who broach monstrous errors, & endeavour to persuade men that the Universe is not govern'd by an eternal wisdom; that the great *Oromazes* is not a luminous Principle, but a blind Nature, which by a continual agitation within itself, produces an eternal revolution of forms, [without harmony or method.]

In *Mars* are the *Genii* who are enemies of peace, & blow up the fire of discord, inhuman vengeance, implacable anger, ambition, false mad Heroism, ambitious of conquering what it cannot govern; furious dispute, which seeks to tyrannise over the mind, & to oppress where it cannot convince, & is more cruel in its zeal than all other vices.

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Venus

*Venus* is inhabited by the impure *Genii*, whose affected graces, & unruly appetites are without taste, friendship, noble or tender sentiments, or any other view but the enjoyment of pleasures which engender the most fatal calamities.

In *Mercury* are the weak minds, ever in uncertainty, who believe without reason, and doubt without reason; the enthusiasts, & the free-thinkers, whose credulity & incredulity proceed equally from a disorder'd imagination: It dazzles the sight of some, so that they see that which is not; and it blinds others in such a manner, that they see not that which is.

In the *Moon* dwell the humorfome, fantastick, & capricious *Genii*, who will, and will not; who hate at one time, what they lov'd excessively at another; and who by a false delicacy of selflove, are ever distrustful of themselves, and of their best friends.

All these *Genii* regulate the influence of the stars. They are subject to the *Magi*, whose call they obey, & discover to them all the secrets of Nature. These Spirits had all been voluntary accomplices of *Arimanius's* crime. There yet remain'd a number of all the several kinds who had been carry'd away thro' weakness, inadvertency, levity, & (if I may venture so to speak) friendship for their companions. They were of the lowest capacities of all the *Genii*, & consequently the least criminal.

*Oromazes* had compassion on them, & made them descend into mortal bodies. They have no remembrance of their former state, or of their ancient happiness. It is from this number of *Genii* that the Earth is peopled; & it is hence that we see minds of such different characters.

The

The God *Mythras* is incessantly employ'd to cure, purify, exalt, & make them capable of their first felicity. Those who love virtue, fly away after death into the *Empyreum*, where they are re-united to their origin. Those who debase & corrupt themselves, sink deeper & deeper into matter, fall successively into the bodies of the meanest animals; run thro' a perpetual circle of new forms, till they are purged of their crimes by the pains which they undergo.

The evil Principle will confound all things for nine thousand years; but at length there will come a time, fix'd by Destiny when *Arimanius* will be totally destroy'd & exterminated. The Earth will change its form, the universal harmony will be restor'd, & men will live happy without any bodily want. Until that time, *Oromazes* repotes himself, & *Mythras* combats. This interval seems long to mortals, but to a God, it is only as a moment of sleep.

*Cyrus* was seiz'd with astonishment at the hearing of these sublime things, & cry'd out: I am then a ray of light emitted from its principle, & I am to return to it. You raise within me a new, and inexhaustible source of pleasures. Adversities may hereafter distress me, but they will never overwhelm me. All the misfortunes of life will appear to me as transient dreams. All human grandeur vanishes; I see nothing great but to imitate the immortals, that I may enter again after death into their society. O my Father, tell me by what way it is that Heroes re-ascend to the *Empyreum*?

How joyful am I, reply'd *Zoroaster*, to see you relish these truths; you will one day have need of them. Princes are oftentimes surrounded by impious & profane men, who reject every thing, that they

may indulge their passions. They will endeavour to make you doubt of eternal Providence, from the miseries & disorders which happen here below. They know not that the whole Earth is but a single wheel of the great machine. Their view is confin'd to a small circle of objects, and they see nothing beyond it. Nevertheless they will reason & pronounce upon every thing. They judge of Nature, & of its Author, as a man born in a deep cavern, would judge of objects which he had never seen, but by the faint light of a dim taper

Yes, *Cyrus*, the harmony of the universe will be one day restor'd, and you are destin'd to that sublime immortality; but you can come to it only by virtue; & the virtue becoming your state, is to make other men happy.

These discourses of *Zoroaster* made a strong impression on the mind of *Cyrus*. He would have staid much longer with the *Magi* in their solitude, if his duty had not call'd him back to the Court of *Persia*.

His happiness increas'd every day. The more he knew *Cassandana*, the more he discover'd in her mind, in her sentiments, & her virtues, those charms which are ever new, & which are not to be found in beauty alone. Neither marriage, which often weakens the strongest passions; nor that almost invincible inclination in human nature to change, diminish'd in the least the mutual affection of these happy lovers. They liv'd thus several years together, & *Cassandana* bore to *Cyrus* two Sons, *Cambyfes* & *Smerdis*, & two Daughters, *Meroe* & *Aristona*; & then died, tho' in the flower of her age.

None but those who have experienc'd the force of true love, founded upon virtue, can imagine the disconsolate condition of *Cyrus*. In losing *Cassandana* he lost all. Inclination, reason, pleasure, &  
duty

duty were all united to augment his passion. In loving her he had experienc'd all the charms of love, without knowing either its pains, or the disgusts with which it is often attended. He feels the greatness of his loss, & refuses all consolation. It is neither the sudden revolutions in States, nor the severe strokes of adverse Fortune, which oppress the minds of Heroes. Noble & generous souls are touch'd by those misfortunes only which concern the objects of their softer passions. *Cyrus* gives himself wholly up to grief, not to be alleviated by weeping or complaining. Great passions are always mute. This profound silence is at length succeeded by a torrent of tears. *Mandana* & *Araspes*, who never left him, endeavour'd to comfort him no other way, than by weeping with him. Reasoning and persuasion furnish no cure for sorrow; nor can friendship yield relief, but by sharing it.

After he had long continu'd in this dejection, he return'd to see *Zoroaster*. The conversation of that great man who had experienc'd the like misfortune, contributed much to soften the anguish of his mind; but it was only by degrees that he recover'd himself, & not till he had travell'd some years.



# THE TRAVELS OF CYRUS.

## BOOK III.



HE Empire of the *Medes* was at this time in a profound peace: And *Cambyses* thinking that *Cyrus* could not better employ such a time, than in going abroad, to learn the manners, laws, and religions of other nations; he sent for him one day, and spoke to him to this effect:

You are destin'd by the *Great Oromazes* to extend your conquests over all *Asia*. You ought to qualify yourself to make those nations happy by your wisdom, which you shall subdue by your valour. I design that you should travel into *Egypt*, which is the Mother of Sciences. From thence into *Greece*, where are many famous Republicks. You shall then go into *Crete* to study the Laws of *Minos*. You shall return at last by *Babylon*; & so bring back into your own Country all the kinds of knowledge necessary to polish the minds of your Subjects, & to make you capable of accomplishing your high destiny. Go, my Son, go see, & study human-nature under all its different forms: This little corner of the earth, which we call our Country, is too small a picture, to form thereby a true and perfect judgment of mankind.

*Cyrus*

*Cyrus* obey'd his Father's orders, and very soon left *Persia*, accompany'd by his Friend *Araspes*. Two faithful Slaves were all his attendants, for he desir'd to be unknown. He went down the river *Agradasus*, embark'd upon the *Persian* gulf, & soon arriv'd at the port of *Gerra*, upon the coast of *Arabia Felix*.

The next day he continu'd his way towards the City of *Macoraba* \*. The serenity of the sky, the mildness of the climate, the perfumes which embalm'd the air, the variety, fruitfulness, & smiling appearance of nature in every part, charm'd all his senses.

While the Prince was admiring the beauty of the country, he saw a Man walking with a grave and slow pace, who seem'd taken up in some profound thought. He was already come near *Cyrus*, without noticing him. The Prince interrupted his meditation & ask'd him the way to *Badeo*, where he was to embark for *Egypt*.

*Amenophis* (for that was his name) saluted the travellers with great civility, & having represented to them, that the day was too far spent to continue their journey, hospitably invited them to his rural habitation. He led them through a by-way, to a little hill not far off, where he had form'd with his own hands, several rustick grottos. A spring, which rose in the side of the hill, water'd with its stream a little garden at some distance, & form'd a rivulet, whose sweet murmur was the only noise that could be heard in this abode of peace & tranquillity.

*Amenophis* set before his Guests some dry'd fruits, & delicious wines; and entertain'd them agreeably during their repast. An unaffected & serene joy was to be seen upon his countenance. His discourse was

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full

\* 'Tis now called *Mecca*, & was anciently reputed a holy place by the *Arabians*.

full of good sense, & of noble sentiments. He had all the politeness of a Man educated at the Courts of Kings; which gave *Cyrus* a great curiosity to know the cause of his retirement. In order to gain the confidence of *Amenophis*, he discover'd to him who he was, & the design of his travels; and at the same time let him perceive his desire; but with that modest respect, which one ought to have for the secret of a stranger. *Amenophis* perceiving it, began the history of his life & misfortunes in the following manner.

Tho' I be descended from one of the antientest families in *Egypt*, nevertheless by the vicissitude of human affairs, the branch from which I come, is fallen into great poverty. My Father liv'd near *Diospolis*, a City of *Upper Egypt*. He cultivated his paternal farm with his own hands, & brought me up to the taste of true pleasures, in the simplicity of a country life; to place my happiness in the study of wisdom, & to make agriculture, hunting, & the liberal-arts my choicest occupations.

It was the custom of King *Apries* oftentimes to make a progress thro' the different Provinces of his Kingdom. One day as he pass'd thro' a forest near the place where I liv'd, he perceiv'd me under the shade of a palm-tree, where I was reading the sacred books of *Hermes*.

I was then but sixteen years of age, & my youth & air drew the King's attention. He came up to me, ask'd me my name, my condition, & what I was reading. He was pleas'd with my answers, order'd me to be conducted to his Court, and neglected nothing in my education.

The liking which *Apries* had for me, changed by degrees into a confidence, which seem'd to augment in proportion as I advanc'd in years; and my heart

was

was full of affection and gratitude. Being young, & without experience, I thought that Princes were capable of friendship; & I did not know that the Gods have deny'd them that sweet consolation, to counterballance their grandeur.

After having attended him in his wars against the *Sidonians & Cyprians*, I became his only favourite. He communicated to me the most important secrets of the State, and honour'd me with the first post about his person.

I never forgot the obscurity from whence the King had taken me: I remembered that I had been poor, & I was afraid of being rich: Thus I preserv'd my integrity in the midst of grandeur. I went sometimes into *Upper-Egypt*, of which I was Governor, to see the place of my birth. Above all, I visited, with pleasure, the grove where *Apries* had found me: *Blest solitude*, said I within myself, *where I first learn'd the maxims of true wisdom! How unhappy shall I be if I forget the innocence & simplicity of my first years, when I felt no unjust desires, & was unacquainted with the objects that excite them.*

I was often tempted to quit all, & stay in that charming solitude. It was, doubtless, a presentiment of what was to happen to me; for *Apries* soon after began to suspect my fidelity.

\* *Amasis*, who ow'd his fortune to me, endeavour'd to inspire him with this distrust. He was a man of mean birth, but great bravery: He had very great talents, both natural & acquir'd; but his heart was corrupt. When a man has wit & parts, and holds nothing sacred, it is easy to gain the favour of Princes.

Suspicion was far from my heart, I had no distrust of a Man whom I had loaded with benefits;

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\* *Herodot. B. 1 & 2.*

& the easier to betray me, he cover'd himself with a veil of profound dissimulation.

Tho I hated gross flattery I was not insensible to delicate praise. *Amasis* soon perceiv'd my weakness, & artfully made his advantage of it. He affected a candour, a nobleness of Soul, & a disinterestedness, which charm'd me. In a word, he so gain'd my confidence, that he was to me, the same that I was to the King. I presented him to *Apries*, as a man very capable of serving him; and it was not long before he was allow'd free access to the Prince.

The King had great qualities, but he would govern by his arbitrary will: He had already freed himself from all subjection to the Laws, & hearken'd no longer to the Council of the thirty Judges.

My love for truth was not always regulated by an exact prudence, & my attachment to the King led me often to speak to him in too strong terms, & with too little respect.

I perceiv'd by degrees his coldness to me, & the confidence he was putting in *Amasis*. Far from being alarm'd at it, I rejoic'd at the rise of a man, whom I thought not only my friend, but zealous for the publick good.

*Amasis* often said to me, with a seeming concern; *I can take no pleasure in the Princes favour, since you are depriv'd of it. No matter, answer'd I, by whom the good is done, provided it be done.*

All the principal Cities of Upper-Egypt address'd their complaints to me, upon the extraordinary subsidies which the King then exacted. I wrote circular letters to pacify the people. *Amasis* got them intercepted, and counterfeiting exactly my handwriting, he sent others in my name to the inhabitants of *Diospolis*, my country, in which he told them, *That if I could not gain the King by persuasion,*  
I would

*I would put myself at their head, and oblige him to treat them with more humanity.*

These people were naturally inclin'd to rebellion; & imagining that I was the Author of those letters, believ'd they were in secret treating with me. *Amasis* carry'd on this correspondence in my name for several months. At length, thinking that he had sufficient proofs, he went & threw himself at the Prince's feet, laid open to him the pretended conspiracy, & shew'd him the forg'd letters.

I was immediately arrested, and put up in close Prison. The day was fix'd when I was to be executed in a publick manner. *Amasis* came to see me: At first he seem'd doubtful what to think, uncertain in his judgment by the knowledge he had of my virtue, yet shaken by the evidence of the proofs, & much affected with my misfortune.

After having discours'd with him some time, he seem'd convinc'd of my innocence, promis'd me to speak to the Prince, and to endeavour to discover the authors of the treachery.

The better to conceal his dark designs, he went to the King, & by faintly endeavouring to obtain pardon for me, made him perceive that he acted more from gratitude and compassion for a man to whom he ow'd all, than from a conviction of my innocence. Thus he artfully confirm'd him in the persuasion of my being criminal; & the King being naturally suspicious, was inexorable.

The noise of my perfidy was spread through all *Egypt*. The people of different Provinces came in flocks to *Sais*, to see the tragical spectacle which was preparing. At length the fatal day being come, several of my Friends appear'd at the head of a numerous crowd, & deliver'd me by force from the death which was ordain'd for me. The King's Troops made

made some resistance at first, but the multitude declar'd for me. It was then in my power to have made such a Revolution as *Amasis* has done since; but I made no other use of this happy conjuncture, than to justify myself to *Apries*. I sent one of my deliverers to assure him, that his injustice did not make me forget my duty; and that my only design was to convince him of my innocence.

He order'd me to come to him in his Palace; [which I might safely do, the people being under arms, and surrounding it.] *Amasis* was with him: And this perfidious Man, continuing his dissimulation, ran to meet me with eagerness. As he presented me to the King; *How joyful am I*, said he to him, *to see, that the conduct of Amenophis leaves you no room to doubt of his fidelity. I see very well*, answer'd *Apries* coldly, *that he does not aspire to royalty, and I forgive him his design to bound my authority, in order to please his countrymen.* I answer'd the King, that I was innocent of the crime imputed to me, & was ignorant of the author of it. *Amasis* then endeavour'd to make the suspicion fall upon the King's best friends, & most faithful servants.

I perceiv'd that the Prince's mind was not cur'd of his distrust, & therefore to prevent any new accusations, [having first persuaded the people to disperse themselves,] I retir'd from Court, & return'd to my former solitude, whither I carry'd nothing back with me but my innocence & poverty.

*Apries* sent troops to *Diospolis*, to hinder an insurrection there, & order'd that my conduct should be observ'd. He imagin'd, without doubt, that I should never be able to content myself with a quiet and peaceful life, after having been in the highest employments.

In the mean while, *Amasis* gain'd an absolute ascendant over the King's mind. This Favourite made him suspect & banish his best friends, in order to remove from about the throne, those who might hinder the usurpation which he was projecting. And an occasion very soon offer'd to put his black designs in execution.

\* The *Cyrenians*, a Colony of *Greeks*, who were settled in *Africa*, having taken from the *Lybians* a great part of their lands, the latter submitted themselves to *Apries*, in order to obtain his protection. He march'd a great Army, chiefly compos'd of malecontents, into *Lybia*, to make war against the *Cyrenians*. This Army being all cut off, the *Egyptians* imagin'd that he had sent it there only to be destroy'd, that he might reign more despotically. This thought provok'd them, and they form'd a league in *Lower-Egypt*, & rose up in arms.

The King sent *Amasis* to pacify them, & to make them return to their duty. It was then that the designs of that perfidious Minister broke out. Instead of pacifying them, he incensed them more & more, put himself at their head, & was proclaim'd King. The revolt became universal: *Apries* was oblig'd to leave *Sais*, and to make his escape into *Upper-Egypt*.

He retir'd to *Diospolis*, and I prevail'd upon the inhabitants of that City to forget the injustices he had done them. All the time that he continued there, I had free access to his person; but I carefully avoided saying any thing which might recall to his mind the disgraces he had made me undergo.

He fell into a deep melancholy. That Spirit, which had been so haughty in prosperity, and had boasted that it was not in the power of the Gods to

them.

\* *Herod. B. 1, & 2.*

themselves to dethrone him, could not support adversity. That Prince, so renown'd for his bravery, had not true courage of mind. He had a thousand times despis'd death, but he could not contemn Fortune. I endeavour'd to calm & support his mind, & to remove from it those melancholy ideas which overwhelm'd him. I frequently read to him the books of *Hermes Trismegistus*. He was particularly struck with that famous passage: *When the Gods love Princes, they pour into the cup of Fate a mixture of good & ill, that they may not forget that they are men.*

These ideas alleviated by degrees his troubles; and I felt an unspeakable pleasure to see, that he began to relish virtue; & that it gave him peace in the midst of his misfortunes.

He then applied himself with vigour & courage, to get out of the unhappy situation into which he was fallen. He got together thirty thousand *Carians* & *Ionians*, who had formerly settled in *Egypt* under his protection. We march'd against the Usurper, & gave him battle near *Memphis*; but having only foreign troops, we were intirely defeated. *Amasis* made me be sought for every where; but a report being spread of my death, & it being twenty years since my retirement from Court, I was confounded with other prisoners, & put into a high tower at *Memphis*.

The King was conducted to *Sais*, where *Amasis* did him great honours for some days. In order to sound the inclinations of the people, he propos'd to them the restoring him to the Throne, but secretly form'd the design of taking away his life. All the *Egyptians* demanded the Prince's death, and *Amasis* yielded him to their pleasure. He was strangled in his own Palace, & the Usurper crown'd with solemnity. \*

Scarce

\* *Herod. B. 2. Diod. Sic. B. 1. p. 2.*

Scarce were the people quieted, when they gave way to that inconstancy which is natural to the multitude. They began to despise the mean birth of the new King, & to murmur against him. But this able Politician successfully made use of his address to prevent a rebellion.

He had a golden cistern, in which the Kings of Egypt, & their Courtiers, used always to wash their hands upon solemn festivals. He caus'd it to be made into a statue of *Serapis*, & expos'd it to be worshipp'd by the people. He beheld with joy, the homages which they ran eagerly to pay it from all parts; & having assembled the *Egyptians*, made them the following harangue:

Hearken to me, Countrymen; This Statue which you worship at present, serv'd you heretofore for the meanest uses. Thus it is that all depends upon your choice and opinion. All authority resides originally in the people. You are the absolute arbitrators of Religion & of Royalty; & create both your Gods & your Kings. I set you free from the idle fears both of one & of the other, by letting you know your just rights. All Men are born equal; it is your will alone which makes a distinction. When you are pleased to raise any one to the highest rank, he ought not to continue in it, but because it is your pleasure, & so long only as you think fit. I hold my authority only from you; you may take it back, and give it to another who will make you more happy than I. Shew me that Man, & I shall immediately descend from the Throne, and with pleasure joyn with the multitude.

*Amasis*, by this impious discourse, which flatter'd the people, firmly settled his authority: They conjur'd him to remain upon the throne, & he seem'd to accept the Royalty as a favour done to the people. He is ador'd by the *Egyptians*, whom he governs with

with mildness & moderation. Good Policy requires it, & his ambition is satisfy'd. He lives at *Sais*, in a splendor which dazzles those who approach him. Nothing seems wanting to his happiness: But I am assur'd, that inwardly he is far different from what he appears outwardly. He thinks that every man about him is like himself, and would betray him, as he betray'd his Master. These continual distrusts hinder him from enjoying the fruit of his crime; & it is thus that the Gods punish him for his usurpation. Cruel remorse rend his heart, and dark gloomy cares hang upon his brow. The wrath of the *Great Osiris* pursues him every where. The splendor of Royalty cannot make him happy, because he never tastes either peace of mind, or that generous confidence in the friendship of men, which is the sweetest charm of life.

*Amenophis* was going on with his story, when *Gyrus* interrupted it, to ask him how *Amasis* could get such an ascendant over the mind of *Apries*.

The King, reply'd *Amenophis*, wanted neither talents nor virtues, but he did not love to be contradicted: Even when he order'd his Ministers to tell him the truth, he never forgave those who did it. He lov'd flattery while he affected to hate it. *Amasis* perceiv'd this weakness, & manag'd it with art. When *Apries* made any difficulty of giving in to the despotick maxims which that perfidious Minister would inspire him with; he insinuated to the King, that the multitude, being incapable of reasoning, ought to be govern'd by absolute authority; & that Princes, being the Vicegerents of the Gods, may act like them, without giving a reason of their conduct. He season'd his counsels with so many seeming principles of virtue, & such delicate praise, that the Prince, being seduc'd, made himself hated by his Subjects, without perceiving it.

Here

Here *Cyrus*, touch'd with this melancholy account of an unfortunate King, could not forbear saying to *Amenophis*, *Methinks Apries is more to be lamented than blam'd. How should Princes be able to discover treachery, when it is conceal'd with so much art?*

The happiness of the people, answer'd *Amenophis*, makes the happiness of the Prince. Their true interests are necessarily united, whatever pains some take to separate them. Whosoever attempts to inspire Princes with contrary maxims, ought to be look'd upon as an enemy of the State. Moreover, Kings ought always to be apprehensive of a Man who never contradicts them, and who tells them only such truths as will be agreeable. There needs no further proof of the corruption of a Minister, than to see him prefer his Master's favour, to his glory. In short, a Prince should know how to make advantage of the talents of his Ministers; but he ought never to give himself up blindly to their counsels. He may yield a little to men, but not give himself absolutely up to them.

Ah how unhappy, cry'd out *Cyrus*, is the condition of Kings! *They may yield a little to men* (you say) *but not give themselves absolutely up to them;* they will never be acquainted then with the charms of Friendship. How much is my condition to be lamented, if the splendor of Royalty be incompatible with the greatest of all blessings?

When a good natured Prince, reply'd *Amenophis*, does not forget that he is a *Man*, he may find Friends, & Friends who will not forget that he is a *King*: But even then, he ought never to be influenc'd by likeing or inclination in affairs of State. As a private person, he may enjoy the pleasures of a tender friendship; but as a Prince, he must resemble the Immortals, who have no passions.

E

After

Here

After these reflections, *Amenophis*, at the request of *Cyrus*, continu'd his story in the following manner.

I remain'd unknown some years in my prison at *Memphis*. My confinement was so close, that I could not converse with, or see any person. Being thus left in solitude, & without any comfort, I suffer'd the most cruel torments of tiresome loneliness. Man finds nothing in himself but a frightful emptyness which renders him utterly disconsolate. His happiness proceeds only from amusements which hinder him from feeling his natural insufficiency. I ardently desir'd death; but I respected the Gods, & durst not procure it myself, because I was persuaded, that those who gave me life, had the sole right to take it away.

One day, when I was overwhelm'd with the most melancholy reflections, I heard of a sudden a noise, as if somebody was opening a way thro' the wall of my prison. It was a man who endeavour'd to make his escape; & in a few days he made the passage wide enough to get into my chamber. This prisoner, though a stranger, spoke the *Egyptian* tongue perfectly well. He told me, that he was of *Tyre*, his name *Arobal*; that he had serv'd *Apries* in the *Carian* Troops, and had been taken prisoner at the same time with me. I never met with a man of a more easy, witty, & agreeable conversation. His discourse was full of life, delicacy, & gracefulness. When he told again the same things, it did not seem repetition. [We related to each other our adventures and misfortunes.] The pleasure which I found in the conversation of this stranger, made me forget the loss of my liberty.

We were soon after releas'd from prison, but it was only to undergo new sufferings; for we were  
con-

condemn'd to the mines. We no longer hop'd for relief but from death. Friendship, however, soften'd our miseries, & we had courage enough to amuse ourselves, even in the midst of slavery, by observing the wonders hidden in the bowels of the earth.

Nothing is produc'd by chance: All is the effect of a circulation which connects, nourishes, & continually renews all the parts of nature. Stones and metals are organiz'd bodies, which are cherish'd & grow like plants. The fires and waters inclos'd in the cavities of the Earth, furnish, like our Sun & rains, a warmth, & a nourishing moisture to this admirable kind of vegetables. We view'd with pleasure these beauties, unknown to the generality of men; but, alas! the light of the day was wanting, and we could distinguish nothing but by the glimmering of lamps.

We were almost accusom'd to this new kind of misfortune, when Heaven restor'd us to liberty, by a stroke equally terrible & unexpected.

The subterraneous fires sometimes break their prisons with a violence that seems to shake Nature even to its foundations. We frequently felt those terrible convulsions. One day the shocks redoubled, the earth seem'd to groan. We expected nothing but death, when the impetuous fires open'd a passage into a spacious cavern; & that which seem'd to threaten us with loss of life, procur'd us liberty.

We walk'd a long time by the light of our lamps before we saw day light; but at length the subterraneous passage ended at an old Temple, which we knew to have been consecrated to *Osiris*, by the bas-reliefs which were upon the altar. We prostrated ourselves & ador'd the Divinity of the place. We had no victims to offer, nor any thing wherewith to

make libations; but instead of sacrifice, we made a solemn vow *for ever to love virtue.*

This Temple was situated near the *Arabian Gulf*. We embark'd in a vessel which was bound for *Musa*. We cross'd a great part of *Arabia Felix*, & at length arriv'd at this solitude. The Gods seem to have conceal'd the most beautiful places of the Earth, from those who know not how to prize a life of peace & tranquillity. We found Men in these woods & forests, of sweet & humane dispositions, full of truth & justice.

We soon made ourselves famous among them. *Arobal* taught them how to shoot with Bows, and throw Javelins, to destroy the wild beasts which ravag'd their Flocks. I instructed them in the laws of *Hermes*, & cur'd their diseases by the knowledge I had of simples. They look'd upon us as Divine Men; & we every day admir'd the motions of pure nature, which we observ'd in them; their unaffected joy, their ingenuous simplicity, & their affectionate gratitude.

We then saw that great Cities, and magnificent Courts, have serv'd too much to corrupt the manners & sentiments of mankind; & that by uniting a multitude of men in the same place, they often do but unite & multiply their passions. We thank'd the Gods for our being undeceiv'd with regard to those false pleasures, and even false virtues, both political & military, which self-love has introduc'd into numerous societies, to deceive men, & make them slaves to their ambition.

But, alas! how weak & inconstant is the mind of Man. *Arobal*, that virtuous, affectionate, and generous Friend, who had supported imprisonment & slavery with so much resolution, could not content himself with a simple & uniform life. Having

a genius for war, he sigh'd after great exploits, & being more a Philosopher in speculation than in reality, confess'd to me, that he could no longer bear the calm of retirement: He left me at last, & I have never seen him since.

I seem to myself a being left alone upon the Earth. *Apries* persecuted me, *Amasis* betray'd me, *Arobal* forsakes me. I find every where a frightful void. I experience, that Friendship, the greatest of all felicities, is hard to be met with. Passions, frailties, a thousand contrarieties, either cool or discompose it. Men love themselves too much to love a Friend well: I know them now, & I cannot esteem them. However, I do not hate Men; I have a sincere benevolence for them, and would do them good without any hope of recompence.

While *Cyrus* was listening to the *Egyptian Sage*, one might see upon his countenance the sentiments & passions which all these various events should naturally raise in him. He conceiv'd a high esteem for *Amenophis*, & could not, without reluctance, resolve to leave him. If I were born a private man, said he to him, I should think myself happy to pass the remainder of my days with you in this retirement. But Heaven destines me to the toils of Empire, & I obey its orders, not so much methinks to please my ambition, as that I may contribute to the happiness of *Persia*.

Go, *Cyrus*, answer'd *Amenophis*, exert all your power to make it happy. It is not lawful to taste repose 'till we have long labour'd in the service of our Country. Man is not born for himself, but for society. After this, *Cyrus* & *Araspes* continu'd their way, & cross'd the country of the *Sabaans*.

*Araspes*, during the journey, was sometimes grave & thoughtful, which *Cyrus* perceiving, ask'd him

the reason. *Araspes* answer'd, You are a Prince, I dare not speak my mind to you. *Let us forget the Prince*, said *Cyrus*, & converse like Friends. Well then, said *Araspes*, I obey. That which *Amenophis* has said upon the instability of the heart of man in friendship, terrifies me. I often feel those contrarieties he has spoken of. Your manners, too averse to pleasure, sometimes offend me; & without doubt, my imperfections make you uneasy in their turn. How unhappy should I be, if this difference of characters should alter our friendship!

All Men have their frailties, reply'd *Cyrus*. Whoever looks for a Friend without imperfections, will never find what he seeks. We are not always equally content with ourselves, how should we be so with our Friend; [We love ourselves nevertheless, with all our faults, & we ought to love our Friend in like manner.] You have your weaknesses, & I have mine; but our frankness in confessing our errors, and our indulgence in excusing each other, ought to be the bond of our friendship. It is treating one's Friend like another self, thus to shew him our soul quite naked; & this ingenuity makes all its imperfections vanish. With other Men it is sufficient to be sincere, by never affecting to appear what we are not; but with a Friend we must be plain & simple, so as to shew ourselves just such as we are.

In this manner they discours'd together, till they arriv'd upon the shore of the *Arabian Gulf*, where they embark'd for *Egypt*.

*Cyrus* was surpriz'd to find in *Egypt* a new kind of beauty, which he had not seen in *Arabia Felix*. There, all was the effect of simple nature; but here, every thing was improv'd by art.

\* It seldom rains in *Egypt*: But the *Nile*, which waters it by its regular overflowings, supplies it with the rains & melted snows of other countries. An infinite number of Canals were cut cross it, in order to multiply so useful a river, that carried fruitfulness every where with its waters, made an easy communication among the Cities, join'd the great-sea with the red-sea, & by that means maintain'd both foreign & inland commerce.

The Cities which had been rais'd by immense labour, appear'd like islands in the midst of the waters, & overlook'd the plains overflow'd & fattened by that beneficent river. When it swell'd too much, great basons, made on purpose, open'd their vast bosoms to receive those fructifying waters, which were let loose, or shut up by sluices, as occasion required. Such was the use of the lake *Meris*, dug by one of the antient Kings of *Egypt*, whose name it bore. Its circuit was 180 leagues †. The Cities of *Egypt* were numerous, well peopled, spacious, & full of magnificent Temples, and stately Palaces, adorn'd with statues & pillars.

*Cyrus* took a view of all these beauties, & went afterwards to see the famous Labyrinth built by the twelve Nomarchs. It was not a single Palace, but twelve magnificent Palaces regularly dispos'd. Three thousand chambers, which had a communication by terrasses, were rang'd round twelve great Halls; & whoever enter'd there without a Guide, could never find his way out. There were as many rooms under ground, & these were allotted for the burial-places of the Kings.

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\* All that is said here of *Egypt* is taken from *Diod. Sic.* B. 1. Sect. 2. *Herod.* B. 2. *Strabo*, B. 17.

† 1800 Stadia, according to *Herod.* & *Diod. Sic.*

The pavements of all these apartments were of marble, as well as the walls, upon which were carvings in bas-relief, representing the history of the Kings. The Princes who were bury'd underneath, seem'd to live again in those sculptures. So that the same Palace contain'd monuments which set before Monarchs both their grandeur & their nothingness.

Besides the Temples & Palaces allotted for the worship of the Gods, & the habitation of Mortals, there were through all *Egypt*, and especially near *Memphis*, Pyramids, which serv'd for the tombs of great Men. This wise people thought fit to raise great monuments to the dead in order to immortalize merit, & perpetuate emulation.

[The most famous of these Pyramids was that of *Hermes*. It was of polish'd stone, & its height more than 600 foot. Neither winds nor earthquakes could injure it. The taste of the *Egyptians* was more for solidity than ornament. Thro' each door of this Pyramid was an entrance into seven apartments, call'd by the names of the Planets. In each of them was a golden Statue. The biggest was in that of the Sun, or *Osiris*. It had a book upon its fore head, & its hand upon its mouth. Upon the outside of the book was written this inscription, *I must be read in profound silence*, to signify, say the *Egyptian* Priests, that we cannot come to know the Divine Nature, but by imposing silence upon the senses & imagination.]

*Cyrus*, after taking a view of all these wonders, apply'd himself to learn the history, policy, & laws of antient *Egypt*, which were the model of those of *Greece*.

He found that the *Egyptian* Priests had compil'd their History of an unbounded succession of ages. They took a pleasure in losing themselves in that infinite abyss of duration, when *Osiris* govern'd mankind

mankind himself. All the fictions with which they have fill'd their annals, about the reign of the Gods & Demi-Gods, are but allegories to express the first state of Souls before their descent into mortal bodies.

According to them, *Egypt* was then the favourite abode of the Gods, and the place of the universe with which they were most delighted. After the origin of evil, & the great revolution which happen'd by the rebellion of the monster *Typhon*, they believ'd that their country was the least chang'd & disfigur'd of any. Being watered by the *Nile*, it continu'd fruitful, while all Nature besides was barren. They look'd upon *Egypt* as the Mother of Men & of all living creatures.

Their first King was nam'd *Menes*. Their History from his time is confin'd within reasonable bounds, & is reduc'd to three Ages. The first, from *Menes* to the Shepherd-Kings, takes in 800 years. The second, from the Shepherd-Kings to *Sesostris*, 500. The third, from *Sesostris* to *Amasis*, contains more than seven Centuries \*.

During the first Age, *Egypt* was divided into several *Dynastys*, or governments, which had each its King. Their principal residences were at *Memphis*, *Thanis*, *This*, *Elephantis*, & *Thebes*. This last *Dynasty* swallow'd up all the rest, & became mistress. The *Egyptians* in those earliest times, had no foreign commerce, but kept to agriculture, and a pastoral life. Shepherds were then Heroes, & Kings Philosophers. In those days liv'd the first *Hermes*, who penetrated into all the secrets of nature, and of Theology. It was the age of occult sciences. The *Greeks*, say the *Egyptians*, imagine that the world in its infancy was ignorant; but they think so,

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only

\* See *Marshall Canon, Chronicon*.

only because they themselves are children \*. They know nothing of the origin of the world, its antiquity, & the revolutions which have happen'd in it. The Men of *Mercury's* time had yet a remembrance of their first state, and had divers traditional helps which we have lost. The arts of imitation, Poesy, Musick, Painting, every thing that depends on the imagination, are but trifles in comparison of the sublime sciences known by the first Men. Nature was then obedient to the voice of the Sages. They could put all its hidden springs in motion. They produc'd the most amazing prodigies whenever they pleas'd. The aerial *Genii* were subject to them †. They had frequent intercourse with the ætherial Spirits, and sometimes with the pure Intelligences that inhabit the *Empyreum*. We have lost, said the Priests to *Cyrus*, this exalted kind of knowledge. We have only remaining some traces of it upon our antient Obelisks, which are, so to speak, the registers of our theology, mysteries, & tradition, relating to the Deity & to Nature, & not the annals of our civil history, as the ignorant imagine.

The second Age was that of the Shepherd-Kings, who came from *Arabia*. They over-ran *Egypt* with two hundred thousand men. The Barbarity of these unpolish'd & ignorant *Arabians*, made the sublime & occult sciences be despis'd & forgotten. Their imagination could receive nothing but what was material & sensible. From their time the genius of the *Egyptians* was intirely chang'd, & turn'd to the study of Arts, Architecture, Commerce, War, & all the superficial kinds of knowledge, which are useless to those who can content themselves with simple nature. It was then that Idolatry came into

*Egypt*

\* An expression of Plato. See the Disc. pag 42.

† See *Jamblichus de Mysteriis Egyptiarum*.

*Egypt*. Sculpture, Painting and Poesy obscur'd all pure ideas, & transformed them into sensible images. The vulgar stopt there, without seeing into the hidden meaning of the allegories.

Some time after this invasion of the *Arabians*, several *Egyptians*, who could not support the yoke of foreigners, left their country, & settled themselves in colonies in all parts of the world. From thence came all the great & famous Men in other Nations; the *Babylonian Belus*, the *Athenian Cecrops*, the *Bæotian Cadmus*. Thence it is, that all the Nations of the Universe owe their Laws, Sciences, & Religion to *Egypt*. In this manner spoke the Priests to *Cyrus*.

In this Age liv'd the second *Hermes*, call'd *Trismegistus*. He was the restorer of the antient Religion. He collected the Laws & Sciences of the first *Mercury*, in forty-two volumes, which were call'd, *The Treasure of remedies for the Soul*, because they cure the mind of its ignorance, the source of all evils.

The third Age was that of conquests & luxury. Arts were perfectioned more & more; Cities, Edifices, & Pyramids multiplied. The Father of *Sesostris* caus'd all the children, who were born the same day with his Son, to be brought to Court, & educated with the same care as the young Prince. Upon the death of the King, *Sesostris* levy'd a formidable Army, & appointed the young men who had been educated with him, to be the Officers to command it. There were near two thousand of them, who were able to inspire all the Troops with courage, military virtues, & attachment to the Prince. They consider'd him both as their Master & their Brother. He form'd a design of conquering the whole world, & penetrated into the *Indies*, farther than either *Bacchus* or *Hercules*. The *Scythians* submitted

mitted to his empire. *Thrace & Asia Minor* are full of the Monuments of his victories. Upon those Monuments are to be seen the proud inscriptions of, *Sesostris King of Kings, & Lord of Lords*. Having extended his conquests from the *Ganges* to the *Danube*, & from the river *Tanais* to the extremities of *Africa*, he re-urn'd after nine years absence, loaded with the spoils of conquer'd Nations, and drawn in a chariot by Kings whom he had subdu'd.

His government was altogether military & despotic. He lessen'd the authority of the Pontiffs, & transferr'd their power to the commanders of the Army. After his death divisions arose among those Chiefs. They were become too powerful to continue united under one Master. Under *Anisis* the blind, *Sabacon* the *Ethiopian* took advantage of their discords, & invaded *Egypt*. This religious Prince re-establish'd the power of the Priests, reign'd fifty years in profound peace, & then return'd into his own country, to obey the oracles of his Gods.

The Kingdom thus forsaken, fell into the hands of *Sethon* the High-Priest of *Vulcan*, who entirely destroy'd the art of war among the *Egyptians*, and despised the military men. The reign of Superstition, which enervates courage, succeeded that of despotick power, which had too much depress'd it. From that time *Egypt* was supported only by foreign Troops, & it fell by degrees into *Anarchy*. Twelve Nomarchs, chosen by the people, shar'd the Kingdom among them. One of them, named *Psammeticus*, subdued all the rest. *Egypt* recover'd itself a little, & continu'd pretty powerful for five or six reigns; till at length this antient Kingdom became tributary to *Nabuchodonosor* King of *Babylon*.

The conquests of *Sesostris* were the source of all these calamities. *Cyrus* perceiv'd by this, that Princes who

who are insatiable of conquests, are enemies to their posterity: By seeking to extend their dominion too far, they destroy the foundation of their authority.

From the time of *Sesostris* the antient Laws were no longer in force. *Cyrus* collected the principal of them from his conversation with all the great men & old Sages who were then living. These Laws are reduced to three, upon which all the rest depend. The first relates to Kings, the second to polity, & the third to civil justice.

The Kingdom was hereditary, but the Kings were oblig'd to observe the Laws with greater exactness than others. The *Egyptians* esteemed it a criminal usurpation upon the rights of the *Great Osiris*, & as a mad presumption in a Man to give his will for a Law.

As soon as the King rose in the morning, which was at the break of day, when the understanding is clearest, & the soul most serene, an exact and distinct idea was given him of all matters which he was to decide that day. But before he pronounc'd judgment, he went to the temple to invoke the Gods, & to offer sacrifice. Being there surrounded by all his Court, & the victims standing at the altar, he assisted at a prayer, full of instruction; the form of which was as follows:

Great *Osiris*! eye of the world, & light of Spirits! grant to the Prince, your image, all royal virtues, that he may be religious towards the Gods, & benign towards Men; moderate, just, magnanimous, generous, an enemy of falsehood, master of his passions, punishing less than the crimes deserve, and rewarding beyond merit.

After this, the High-priest represented to him the faults he had committed against the Laws; but

it was always suppos'd that he fell into them by surprize, or through ignorance; & the Ministers who had given him evil counsels, or had disguis'd the truth, were loaded with imprecations. [After the prayer & the sacrifice, they read to him the actions of the Heroes and great Kings, that the Monarch might imitate their example, & maintain the Laws which had render'd his predecessors illustrious, and their people happy.]

What might not be hop'd for from Princes accusom'd, as an essential part of their Religion, to hear daily the strongest and most salutary truths? Accordingly, the greater number of them were so dear to their people, that each private man bewail'd their death like that of a Father.

The second Law related to Polity, & the subordination of ranks. The lands were divided into three parts. The first was the King's domain; the second belong'd to the Chief Priests; & the third to the Military men. For it seem'd absurd to employ Troops for the defence of a country, who had no interest in its preservation.

The common people were divided into three classes, Husbandmen, Shepherds, & Artizans. They made great improvements, each in their professions; being brought up to them from their infancy they made advantage of the experience of their ancestors, each family transmitting their knowledge & skill to their Children. No person was allowed to go out of his rank, or to forsake his paternal employment. By this means arts were cultivated & brought to a great perfection; & the troubles occasion'd by the ambition of those who seek to rise above their natural condition, were prevented.

That no man might be asham'd of the lowness of his state & degree, Arts were held in honour.

In

In the body politick, as in the natural, all the members contribute something to the common life. It would have been ridiculous in *Egypt* to despise a man because he served his country in a more laborious employment. And thus a due subordination of ranks was preserv'd, without envy in one sort, or contempt in the other.

The third Law regarded civil justice. Thirty Judges, chosen out of the principal Cities, compos'd the supreme Council, which distributed justice through the Kingdom. The Prince assign'd them revenues sufficient to free them from domestic cares, that they might give their whole time to the composing good Laws, & making them be observ'd. They had no further profit of their labours, except the glory and pleasure of serving their Country in the noblest way.

To avoid surprize in giving judgment, the Pleaders were forbidden that delusive eloquence, which dazzles the understanding, & moves the passions. They expos'd the matters of fact with a clear & nervous brevity, stripp'd of the false ornaments of rhetorick. The President of the Senate wore a collar of Gold and precious stones, at which hung a small figure without eyes, which was call'd *Truth*. He apply'd it to the forehead & heart of him who was to gain his cause; for that was the manner of pronouncing judgment.

There was in *Egypt* a sort of justice unknown to other nations. As soon as a Man had yielded his last breath, he was brought into judgment, & the publick accuser was heard against him. If it appear'd that the behaviour of the deceas'd had been contrary to the Laws, his memory was branded, & he was refus'd burial. If he was not accus'd of any crime against the Gods, or his Country, his

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panegyrick was made, & he was entomb'd honourably. Before he was carry'd to the sepulchre, his bowels were taken out, & put into an urn; which the Pontiff raising towards the Sun, made this prayer in the name of the deceas'd \*.

*Great Osiris! life of all beings! receive my Manes, & reunite them to the society of the Immortals. While I liv'd, I endeavour'd to imitate you by truth and goodness. I have never committed any crime contrary to social duty. I have respected the Gods of my Fathers, & have honoured my Parents. If I have committed any fault through human weakness, intemperance, or a taste for pleasure, these base spoils of my mortal nature have been the cause of it. As he pronounc'd these last words, he threw the urn into the river; & the rest of the body, which was embalm'd, was deposited in the pyramids.*

Such were the notions of the antient Egyptians. Being full of the hopes of immortality, they imagin'd that human frailties were expiated by our separation from the mortal body; & that nothing but crimes committed against the Gods and Society hinder'd the Soul from being re-united to its origin.

These things gave *Cyrus* a great desire to be thoroughly instructed in the Religion of antient Egypt. For this purpose he went to *Thebes*. This famous City, whose hundred gates have been sung by *Homer* might dispute with all the Cities in the universe for magnificence, extent & power. 'Tis said, that it was able heretofore, to march out of each of its gates ten thousand fighting men. Doubtless there is something of poetical fiction in this; but all agree that its inhabitants were exceedingly numerous.

*Cyrus* had been directed by *Zoroaster* to *Sonch* the High-Priest of *Thebes*, to be instructed by him.

\* *Porphy. de abstinencia, B. 4. Sect. 10.*

in all the religious mysteries of his country. *Sonchis* conducted him into a spacious hall, where were three hundred statues of *Egyptian* Pontiffs. This long succession for so many ages, gave the Prince a high notion of the antiquity of the Religion of *Egypt*, & a great curiosity to know the principles of it.

To make you acquainted, said the Pontiff, with the origin of our Worship, Symbols, & Mysteries, I must give you the history of *Hermes Trismegistus*, who was the founder of them.

*Siphoas*, or *Hermes*, the second of the name, was of the race of our first Sovereigns. While his Mother was with child of him, she went by sea to *Lybia*, to make a sacrifice to *Jupiter Hammon*. As she coasted along *Africa*, a sudden storm arose, & the vessel perish'd near a desert island. She was, by a particular protection of the Gods, cast upon the Island all alone. There she liv'd a solitary life, until her delivery, at which time she died. The infant remain'd expos'd to the inclemency of the weather, & the fury of wild beasts: But Heaven, which intended him for great purposes, preserv'd him in the midst of these misfortunes. A young Goat, of which there were great plenty in this Island, hearing his cries, came & suckled him till he was past infancy. For some years he fed upon the tender grass, with his nurse, but afterwards upon acorns & wild fruits, which seemed to him a more proper food. He perceived by the first rays of reason, which began to shine in him, that he was not of the same make with the beasts; that he had more understanding, invention, & address than they, & thence he suspected, that he might be of a different nature. The Goat which had nourished him, died of age. He was surpriz'd at this new phænomenon, which he had never observ'd the like before.

He could not comprehend why she continu'd so long cold, & without motion. He compar'd all he saw in her with what he felt in himself, & perceiv'd that he had a beating in his breast, and a principle of motion in him, which was no longer in her. He saw her by degrees putrify, grow dry, & fall to pieces: Nothing remain'd but the bones. The Mind speaks to it self, without knowing the arbitrary names which we have affixed to our ideas. *Hermes*, reason'd thus: *The Goat did not give it self that principle of life, since it has lost it, and cannot recover it again.*

He sought a long time what might be the cause of this change. He observ'd that the plants & trees seem'd to die, & to revive every year, by the going away & returning of the Sun, & so imagin'd that this star was the principle of all things.

He gather'd up the bones of his Mother - nurse, & expos'd them to the rays of the Sun; but life did not return. By this he saw that he had been mistaken, & that *the Sun did not give life to animals.*

He examin'd whether it might not be some other star; but he observ'd that in the night the stars had neither so much heat nor light as the Sun, & that all Nature seem'd to languish in the absence of the day. He concluded therefore, *That the Stars were not the first principles of life.*

As he advanced in age, his understanding ripen'd, & his reflections became more profound. He had remark'd, that inanimate bodies could not move of themselves; that animals did not restore motion to themselves when they had lost it, & that the Sun did not revive dead bodies. Thence he concluded, *that the FIRST MOVER was something greater than the Sun or the Stars.*

Reflecting afterwards upon himself, & upon all the remarks which he had made from the first use of his reason, he observ'd, *That there was something in him which perceived, which thought, & which compared his thoughts together.* After having meditated whole years upon all those operations of his mind, he concluded at length, *that the first mover had understanding as well as force, and that his goodness was equal to his power.*

Man in the midst of beings which can give him no succour, is in a wretched situation. But when he discovers the idea of a being, who is able to make him happy, there is nothing which can compare with his hopes & his joy.

The desire of happiness, inseparable from our nature, made *Hermes* wish to see that *First Mover*, to know him, & to converse with him. *If I could,* said he, *make him understand my thoughts, and my desires, doubtless he would render me more happy than I am.* His hopes & his joy were soon disturb'd by great doubts. *Alas!* said he, *if the first Mover be as good & beneficent as I imagine him, why do I not see him? Why has he not made himself known to me? And above all, why am I in this mournful solitude, where I see nothing like myself, nothing which seems to reason as I do, nothing which can give me any assistance.*

In the midst of these perplexities, his weak reason was silent, & could answer him nothing. His soul spoke, & turning itself to the first Principle, said to him, in that mute language which the Gods understand better than words: *Life of all beings! shew thy self to me; make me know who thou art, & what I am; come & succour me in this my solitary & miserable state.*

The great *Osiris* loves a pure heart, and always hearkens to its desires. He order'd the first *Hermes*, or *Mercury*, to take a human form, and to go & instruct him.

One day, as young *Trismegistus* was sleeping at the foot of a tree, *Hermes* came & sat down by him. *Trismegistus* was surpriz'd when he awak'd, to behold a figure like his own. He utter'd some sounds, but they were not articulate. He discover'd all the different motions of his soul, by the transports, earnestness, & ingenuous artless signs, whereby Nature teaches Men to express what they strongly feel.

*Mercury* in a little time taught the savage Philosopher the *Egyptian* language. Afterwards he inform'd him what he was, & what he was to be, & instructed him in all the Sciences, which *Trismegistus* since taught the *Egyptians*. He then began to discern several marks, which he had not observed before, of an infinite wisdom and power, diffus'd throughout all nature: And thereby perceiv'd the weakness of human reason, when left to itself, & without instruction. He was astonish'd at his former ignorance, but his new discoveries produc'd new perplexities.

One day, when *Mercury* was speaking to him of the noble destiny of Man, the dignity of his nature, & the immortality which awaits him, he answer'd; *If the great Osiris destines mortals to so perfect a felicity, whence is it that they are born in such ignorance? Whence comes it that he does not shew himself to them, to dispel their darkness? Alas! if you had not come to enlighten me, I should have sought long without discovering the first Principle of all things, such as you have made him known to me.* Upon this *Mercury* unfolded to him all the secrets of the *Egyptian* Theology, in the following manner.

The

\* The primitive state of Man was very different from what it is at present. Without, all the parts of the Universe were in a perfect harmony: Within, all was in subjection to the immutable laws of reason. Every one carried his rule within his own breast, & all the Nations of the earth were but one Republick of Sages.

Mankind liv'd then without discord, ambition, or pompe, in perfect peace, equality, & simplicity. Each man, however, had his particular qualities & passions; but all passions led to the love of virtue; & all talents tended to the discovery of truth. The beauties of Nature, & of its Author, were the diversion, entertainment, & study of the first men.

The imagination, being well regulated, presented nothing then but just & pure ideas. The passions, being subject to Reason, did not disturb the mind; and the love of pleasure was always conform to the love of order. The God *Osiris*, the Goddess *Isis*, & their Son *Orus*, came & conversed with men & taught them all the mysteries of wisdom.

This terrestrial life, how happy soever, was nevertheless but the infancy of our beings, in which Souls were prepar'd for a successive progress of intelligence & happiness. After having lived a certain time upon earth, Men chang'd their form without dying, & flew away to the stars, where they enjoy'd new pleasures & new knowledge, new senses, and new light. From thence they were rais'd to another world, then to a third; & so passed through the immense spaces by endless changes.

A whole age, & according to some, many ages, pass'd in this manner. At length there happened a great change both in Spirits & in bodies. *Typhon* & his companions inhabited heretofore this happy dwell-

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\* See the Egyptian Theology, in the Disc. pag. 49.

ling; but being swell'd with pride, and forgetting themselves so far as to resolve to scale Heaven, they were thrown down headlong, & buried in the centre of the Earth. They came out of their abyſs, broke thro' the egg of the world, diffus'd evil through it, & corrupted the minds, hearts, & manners of its inhabitants. The ſoul of the great *Osiris* forſook his body, which is NATURE, & it became a carcaſs. *Typhon* tore it in pieces, diſpers'd its members, & blaſted all its beauties.

From that time the body became ſubject to diſeaſes & death, the mind to error & to paſſions. The imagination of Man preſents him now with nothing but chimeras. His reaſon ſerves only to contradict his inclinations, without being able to rectify them. The greateſt part of his pleaſures are falſe & deceitful; & all his pains, even his imaginary ones, are real evils. His heart is an abundant ſource of reſtleſs deſires, frivolous fears, vain hopes, diſorderly inclinations, which ſucceſſively torment him. A crowd of wild thoughts, & turbulent paſſions, cauſe an inteſtine war within him, make him continually take arms againſt himſelf, & render him, at the ſame time, both an admirer, & an enemy of his own nature.

That which each man feels in himſelf, is a lively image of what paſſes in human ſociety. Three different Empires riſe in the world, & divide all ſorts of men. The Empire of OPINION, that of AMBITION, & that of SENSUALITY. Error preſides in the firſt; Force has the dominion in the ſecond; & Folly reigns in the third.

Such is the preſent ſtate of human-nature. The Goddeſs *Iſis* goes over all the earth, ſeeking the diſpers'd, deluded ſouls, to lead them back to the *Empyreum*; while the God *Orus* continually attacks the evil Principle. 'Tis ſaid, that he will at laſt re-eſtabliſh the Kingdom of *Osiris*, & will baniſh for ever

ever the monster *Typhon*. Until that time good Princes may alleviate the miseries of men, but they cannot entirely cure them.

You, continu'd *Mercury*, are of the antient race of the Kings of *Egypt*, & are destin'd by the great *Osiris* to reform that Kingdom by your wise laws. He has preserv'd you only that you may one day make other men happy. My dear *Trismegistus*, you will very soon see your own country.

He said, & of a sudden rises into the air; his body becomes transparent, & disappears by degrees, like the morning star, which flies at the approach of *Aurora*. He had a crown upon his head, wings at his feet, & held in his hand a *Caduceus*. Upon his flowing robe were all the Hieroglyphicks, which *Trismegistus* afterwards made use of, to express the mysteries of divinity, & of nature.

*Meris*, who then reign'd in *Egypt*, being admonished by the Gods in a dream, of all that passed in the desert Island, sent to fetch the savage Philosopher, & finding the conformity between his story and the divine dream, adopted him for his Son. *Trismegistus*, after the death of that Prince, ascended the throne, & made *Egypt* for a long time happy, by his good Laws.

He wrote several books, which contain'd the Theology, Philosophy, & Policy of the *Egyptians*. The first *Hermes* had invented the curious art of expressing all sorts of sounds by the different combinations of a few letters; an invention most wonderful for its simplicity, but not sufficiently admir'd because it is common. Besides this manner of writing, there was another, which was consecrated to divine things, & which few persons understood.

*Trismegistus* express'd the virtues & passions of the soul, the actions & attributes of the Gods, by the figures of animals, insects, plants, stars, & divers

other symbolical characters. Hence it is that we see cows, cats, reptiles, & crocodiles in our ancient Temples, & upon our Obelisks; but they are not the objects of our worship, as the *Greeks* foolishly imagine.


*Trismegistus* conceal'd the mysteries of Religion under symbols, hieroglyphicks, & allegories; and expos'd nothing to the eyes of the vulgar but the beauties of his morality. This has been the method of the Sages in all times, & of the great Legislators in all countries. These divine Men knew, that corrupted minds could not relish sublime truths, 'till the heart was purg'd of its passions: For which reason they spread over religion a sacred veil, which opens, & vanishes, when the eyes of the understanding are able to support its brightness. This is the subject of the Inscription, which is to be seen at *Sais*, upon a statue of *Isis*, *I am all that is, has been, & shall be, and no mortal has ever yet remov'd the veil which covers me.*

*Cyrus* understood by this history of *Hermes*, that the *Osiris*, *Orus*, & *Typhon* of the *Egyptians*, were the same with the *Oromazes*, *Mythras*, & *Arimanius* of the *Persians*; & that the Mythology of these two Nations was founded upon the same principles. The notions of the *Oriental*s were only more simple, clear, & undisguis'd; those of the *Egyptians* more obscure, conceal'd & wrapt up in allegory & fiction.

After *Sonchis* had entertain'd *Cyrus* in this manner, he conducted him to the Temple, where he let him into all the ceremonies & mysteries of the *Egyptian* worship; a privilege which had never been granted before to any Stranger, till he had gone through a severe probation.

The *Persian* Prince spent several days with the Pontiff; but at length departed from *Thebes*, and left *Egypt*, without making himself known to *Amasis*, whose character & usurpation he abhorr'd.

THE TRAVELS  
OF  
CYRUS.  
BOOK IV.

YRUS, leaving *Egypt*, resolv'd to pass into *Greece*. - He went down the *Nile* from *Memphis* to the mouth of that river, & embark'd upon the great sea in a *Phœnician* vessel, which was bound for the country of *Argolis*.

While they sail'd with a favourable gale, *Cyrus* calling to mind the notions of *Zoroaster* & the *Magi*, discours'd with *Araspes* upon all the wonders which are discoverable in the vast empire of the waters; of the conformation of its inhabitants, which is suited to their element; of the use of their fins, which they employ sometimes as oars to divide the water, & sometimes as wings to stop themselves by extending them; of the delicate membranes which they have in their bodies, & which they distend or contract, to make themselves more or less heavy, according as they would go upwards or downwards in the water; of the admirable structure of their eyes, which are perfectly round, to refract & unite more readily the rays of light, without which they could not see in the humid element.

After this they discours'd of the beds of salts and bituminous matter, hid in the bottom of the sea. The weight of each particle of those salts is regulated

in such a manner, that the Sun cannot draw them upwards: whence it is, that the vapours and rains which fall again upon the earth, not being overcharged with them, become plenteous sources of sweet waters.

Then they reason'd upon the ebbing & flowing of the sea, which are not so discernable in that sea, as in the ocean; of the influence of the Moon which causes those regular motions, & of the distance & magnitude of that Planet, which are wisely adapted to answer all our wants. If it was bigger, *said they*, or nearer to us, or if there were many of them, the pressure being thereby augmented, would raise the tides too high, & the Earth would be every moment overflow'd by deluges. If there was no Moon, or if it was less, or at a greater distance, the Ocean would soon become a mass of stagnated waters; & its pestiferous exhalations, diffusing themselves every where, would destroy plants, beasts, & men. At length they came to discourse of that sovereign Power, which has dispos'd all the parts of the universe with so much symmetry & art.

After some days sailing, the vessel enter'd the *Saronic gulph*, and soon arrived at *Epidaurus*, from whence the Prince made haste to get to *Sparta*.

This famous City was of a circular form, and resembled a Camp. It was situated in a wild and barren valley, thro' which the *Eurotas* flows, an impetuous river which often lays waste the whole country, by its inundations. This valley is bounded on one side by inaccessible mountains, & on the other by little hills, which, [far from being stored with those riches which are the beauties of nature, scarcely produced what was necessary to supply the real wants of men. The situation of the country had contributed very much to the warlike & savage genius of its inhabitants.

As *Cyrus* enter'd the City, he beheld only plain & uniform buildings, very different from the stately Palaces he had seen in *Egypt*. Every thing still spoke the primitive simplicity of the *Spartans*. But their manners were in danger of being corrupted under the Reign of *Ariston* & *Anaxandrides*, if *Chilo*, one of the seven Sages of *Greece*, had not prevented it. Those two Kings, of the ancient race of the *Heraclides*, shar'd the sovereign power between them: One govern'd the State, the other commanded the Troops.

*Ariston* being naturally gracious, affable, & beneficent, put an equal confidence in all those who were about him. *Anaxandrides* was of a quite contrary character, sullen, suspicious, & distrustful.

*Prytanis*, the Favourite of *Ariston*, had been debauch'd in his youth by a voluptuous life at *Athens*. As he had a great deal of pleasant wit, he had the secret of making even his faults agreeable. He knew how to suit himself to all tastes, & to fall in with all characters. He was sober with the *Spartans*, polite with the *Athenians*; [he drank with the *Thracians*,] & reason'd with the *Egyptians*. He put on all shapes by turns; not to deceive (for he was not wicked) but to gratify his prevailing passion, which was the desire of pleasing, and of being the idol of men. In a word, he was a compound of all that is most agreeable & most dissolute. *Ariston* lov'd him, and was entirely govern'd by him.

This Favourite led his Master into all sorts of voluptuousness. The *Spartans* began to grow effeminate. [The wise laws of *Lycurgus* were violated with impunity.] The King bestow'd his favours without distinction or discernment.

*Anaxandrides* had a quite different conduct, but equally ruinous to the State. As he knew not how

to distinguish sincere & honest minds, he believ'd all Men false, & that the good only added hypocrisy to their hidden malice. He entertain'd suspicions of the best Officers of his army, & especially of *Leonidas*, the principal and most able of his Generals, a Man of strict probity, and distinguish'd bravery. *Leonidas* lov'd virtue sincerely, but had not enough of it to bear with the faults of others. He despis'd men too much, & was regardless both of their praises & favours. He humour'd neither Princes, nor their Courtiers. His hatred of vice was such, that it render'd his manners fierce & rugged, like those of the first *Spartans*. He required perfection in every thing; & as he never found it, he had no friendship with any man. No body lov'd him, but all esteem'd & fear'd him: for he was an abridgment of those virtues which make men most respected & most avoided. *Anaxandrides* grew weary of him, & banish'd him. Thus did this Prince weaken the strength of *Sparta*, while *Ariston* corrupted its manners.

*Chilo*, who had educated the two young Princes, went & spoke to them in the following manner: My age, my long services, & the care I have taken of your education, give me a right to speak to you with freedom. You both ruin yourselves by contrary faults. *Ariston* exposes himself to be often deceiv'd by flattering Favourites; & you, *Anaxandrides*, expose yourself to the misfortune of never having a true friend.

To treat men always with the utmost rigour they deserve, is brutality, & not justice: But, on the other hand, a too extensive good nature, which has not force enough to punish evil, or to reward merit with distinction, is not a virtue, but a weakness; it frequently produces as great mischiefs as malice itself.

As for you, *Anaxandrides*, your distrust does more hurt to the State, than the too easy goodness of *Ariston*. Why do you entertain a diffidence of men upon bare surmises, when their talents & capacities have render'd them necessary to you? When a Prince has once honour'd a Minister with his confidence, for good reasons, he ought never to withdraw it, without manifest proofs of perfidiousness. It is impossible for him to do every thing himself, and he must therefore have the courage to hazard sometimes being deceiv'd, rather than miss opportunities of acting. He should know how to make use of men prudently, without giving himself up to them blindly like *Ariston*. There is a medium between an excessive diffidence, & too great a confidence. You must both correct yourselves; otherwise, your government will not long subsist.

Reflection & experience rectify'd by degrees the faults of *Ariston*, & he dismiss'd *Prytanis*; but the morose temper of *Anaxandrides* could be corrected only by misfortunes: Being often defeated in his wars with the *Athenians*, he found the necessity of recalling *Leonidas*.

*Cyrus* made himself known to the young Kings, who receiv'd him with more politeness than usually the *Spartans* shew'd to strangers. He went afterwards to see *Chilo*. This Philosopher had acquir'd by his wisdom great credit with the Kings, the senate, & the people; & was look'd upon as a second *Lycurgus*, without whom nothing was done at *Lacedæmon*.

To give *Cyrus* a lively representation of their Laws, manners, & form of government, he soon led him to the Council of Senators, instituted by *Lycurgus*.

This

This Council, where the two Kings presided, was held in a hall hung with matt, that the magnificence of the place might not divert the attention. It consisted of about forty persons, & was not liable to the tumult & confusion, which frequently reign'd in the popular deliberations at *Athens*.

\* Till *Lycurgus's* time, the Kings of *Sparta* had been absolute: But *Eurytion*, one of those Kings, having yielded up some part of his prerogatives to please the people, a Republican party was there-upon form'd, which became audacious & turbulent. The Kings would have resum'd their antient authority, but the People would not suffer it; and this continual struggle between opposite powers rent the State to pieces.

To establish an even ballance of the Kings and Peoples power, which lean'd alternately to tyranny & anarchy, *Lycurgus* instituted a Council of twenty eight Senators; whose authority being a medium betwixt the two extremes, deliver'd *Sparta* from its domestick dissensions.

An hundred & thirty years after him, *Theopompus* having observ'd, that what had been resolv'd by the Kings & their Council, was not always agreeable to the multitude, establish'd certain annual Magistrates, called *Ephori*, who were chosen by the People & consented in their name to whatever was determin'd by the King & Senate. Each private man look'd upon these unanimous resolutions as made by himself. And in this union of the Head with the Members, consisted the life of the body politic at *Sparta*.

After *Lycurgus* had regulated the form of government, he gave the *Spartans* such Laws as were proper, to prevent the disorders occasion'd by avarice

\* See *Plut.* Life of *Lycurgus*.

ambition, & love. In order to banish luxury and envy from *Sparta*, he resolv'd to banish for ever, both riches & poverty. He persuaded his Countrymen to make an equal distribution of all their wealth, & of all their lands; he forbid the use of Gold and silver, and ordain'd that they should use only iron money, which was not current in foreign countries: He chose rather to deprive the *Spartans* of the advantages of commerce with their neighbours, than to expose them to the misfortune of bringing home from other nations, those instruments of luxury which might corrupt them.

To prevent the ambition of private men, & to fix an equality among the Citizens, they ate together in publick halls, but separate. Each company had liberty to choose its own guests. No one was admitted there but with the consent of all, that peace might not be disturb'd by difference of humours; a necessary precaution for men naturally fierce & warlike.

*Cyrus* went into these publick halls, where the Men were seated without any distinction but that of their age. They were surrounded by Children, who waited & served them. Their temperance & austerity of life was so great, that other Nations used to say, *It was better to die, than to live like the Spartans*. During the repast, they discours'd of grave & serious matters; the interest of their country, the Laws of *Sparta*, the lives of great men, the difference of a good & bad Citizen, and of whatever might form youth to the taste of military virtues. Their discourse contain'd much sense in few words; for which reason the Laconick style has been admir'd in all nations. By imitating the rapidity of thought, it gave the pleasure of hearing all in a moment, & of discovering a profound meaning which was unexpress'd.

express'd. The fine & delicate turns of the *Athenians* were unknown at *Lacedamon*. The *Spartans* were for strength in the mind as well as in the body.

Upon a solemn festival, *Cyrus* & *Araspes* desir'd to be present at the assemblies of the young *Lacedamonians*, which were held within a large inclosure, surrounded with diverse seats of earth rais'd one above another, in form of an Amphitheatre. There they beheld young girls, almost naked, contending with boys in running, wrestling, dancing, & all sorts of laborious exercises. The men were not permitted to marry any but such as they had vanquish'd at these games.

*Cyrus* was shock'd to see the liberty which reign'd in these publick assemblies, between persons of different sexes; & could not forbear representing it to *Chilo*. There seems, *said he*, to be a great inconsistency in the laws of *Lycurgus*. His aim was to have a Republick only of Warriors, inur'd to all sorts of labours; yet nevertheless he has expos'd them to sensuality, which weakens courage.

The design of *Lycurgus* in establishing these Festivals, *reply'd Chilo*, was to preserve and perpetuate military virtue in his Republick. That great Lawgiver was well acquainted with human-nature. He knew what influence the inclinations & dispositions of mothers have upon their children. His design was to make the *Spartan* women Heroines, that they might bring the Republick none but Heroes.

Besides, *continued Chilo*, gross sensuality, & delicate love, are equally unknown at *Lacedamon*. 'Tis only in these publick festivals that the familiarity which so much offends you, is allow'd. *Lycurgus* thought it possible to deaden the fire of voluptuous desires, by accustoming the eye sometimes to those objects which excite them. At all other times the

women

women are very reserv'd. Nay, it is not permitted, according to our laws, for new-marry'd persons to see one another but seldom & in private. And thus our youth are form'd to temperance & moderation, even in the most lawful pleasures.

On the other hand, love & inclination have little share in our marriages; so that stollen amours and jealousy are banished from *Sparta*. Husbands who are weak, or advanc'd in years, lend their Wives to others, & afterwards take them again without scruple. Wives look upon themselves as belonging to the State more than to their Husbands. The Children are educated in common, & often without knowing any other Mother than the Republick, or any other Fathers than the Senators.

Here *Cyrus*, struck with a lively remembrance of *Cassandana*, & of the sweet pleasures of their mutual love, sigh'd within himself, & felt an abhorrence of those odious maxims. He despis'd effeminacy, but he could not relish the *Spartan* roughness, which sacrific'd the sweetest charms of society to ambition, & knew not how to reconcile military virtues with tender passions. However, as he was sensible that *Chilo* would little understand what he meant by such sentiments, he only said to him :

Paternal love seems to me of great advantage to a State. Fathers take most care of the education of their children; & this education obliges children to gratitude. These are the original bands of society. Our Country is but the union of many families. If family-love be weaken'd, what will become of the love of one's Country, which depends upon it? Ought we not to be afraid of such establishments as destroy nature, under pretence of improving it?

The *Spartans*, answer'd *Chilo*, make all but one family. *Lycurgus* had experienc'd, that Fathers are often unworthy, & children ungrateful; that both are wanting to their reciprocal duties; & he therefore trusted the education of the children to a number of old men, who, considering themselves as the common fathers, have an equal care of all.

In reality, great care was taken of the education of children at *Sparta*. They were chiefly taught to obey, to undergo labour, to conquer in combats, & to face pain & death with courage. They went with their heads & feet naked, lay upon reeds, & ate very little: & this little they were obliged to procure by dexterity, in the publick banqueting rooms. Not that the *Spartans* authorized thefts & robberies; for as all was in-common in this Republick, those vices could have no place there: But the design was to accustom children who were destin'd for war, to surprize the vigilance of those who watch'd over them, & to expose themselves courageously to the severest punishments, in case they fail'd of that dexterity which was required of them.

*Lycurgus* had remark'd, that subtile speculations, & all the refinements of science, serv'd often only to spoil the understanding, & corrupt the heart; for which reason he made little account of them. Nothing, however, was neglected, to awaken in children the love of pure reason, & to give them strength of judgment: But all kinds of studies, which were not serviceable to good morals, were look'd upon as useless and dangerous occupations. The *Spartans* were of opinion, that in the present state of human-nature, man is form'd rather for action than knowledge, and better qualify'd for society than for contemplation.

*Cyrus*,

*Cyrus*, after this, went to the Academies, where the youth had their exercises. *Lycurgus* had renew'd the Olympick games instituted by *Hercules*, & had dictated to *Iphitus* the statutes & ceremonies observed in them. Religion, warlike genius, & policy, all contributed to perpetuate the custom of solemnizing these Games. They serv'd, not only to do honour to the Gods, to celebrate the virtues of Heroes, & to prepare the body for the fatigues of a military life; but also to draw together from time to time, and unite by common sacrifices, diverse Nations, whose strength was in their union.

The *Spartans* employ'd themselves in no sort of labour but the exercises necessary to qualify them to dispute the prize in the Olympick games. The *Helots*, who were their Slaves, manur'd their lands, and were the only mechanicks among them: For they esteem'd every employment mean & ignoble, which regarded only provision for the body.

*Cyrus* [having learnt this maxim of the *Lacedaemonians*] said to *Chilo*, Agriculture & the arts, seem to me absolutely necessary, to preserve a people from idleness, which begets discord, effeminacy, & all the evils destructive of society. *Lycurgus* seems to depart a little too much from nature in all his laws.

The tranquillity and sweet calme of a rural life, reply'd *Chilo*, were thought by *Lycurgus* to be contrary to a warlike genius. Besides, the *Spartans* are never idle; they are continually employ'd in all those excercises, that are images of war; in marching, encamping, ranging Armies in order of battle, defending, attacking, building, & destroying fortresses.

By this means a noble emulation is kept up among them without enmity, and the desire of conquering

without shedding blood. Every one disputes the prize with ardour, & the vanquish'd take pride in crowning the victors. The pleasures which accompany those exercises, make them forget the fatigue; & this fatigue preserves their courage in times of peace.

This discourse rais'd in *Cyrus* a curiosity to know the military discipline of the *Spartans*, & he signify'd it to *Chilo*. The next day the Kings of *Sparta* order'd *Leonidas* to assemble the *Lacedamonian* Troops in a spacious plain near the City, that they might pass in review before *Cyrus*, & let him see the Exercise in use among the *Greeks*.

*Leonidas* appear'd in a military dress. His casque was adorn'd with three birds, of which that in the middle was the crest. Upon his cuirass was the head of *Medusa*. All the attributes of the God *Mars* were represented upon his shield of a hexagonal form & he held in his hand a staff of command.

*Cyrus* and *Araspes*, being mounted on two fine steeds, rode out of the city with the *Spartan* General, who knowing how fond the Prince was of instruction, entertain'd him on the way, in the following manner:

*Greece* is divided into several Republicks, each of which maintains an Army in proportion to its power. We do not offer to bring prodigious Armies in the field, like the *Asiatics*, but to have well disciplin'd troops. Numerous bodies are difficult to manage, & are too expensive to a State. Our constant rule is to encamp so, that we may never be oblig'd to fight against our will. A small Army well practis'd in war, may by entrenching itself advantageously, oblige a very numerous one to disperse its troops, which would otherwise soon be destroy'd for want of provisions.

When the common cause of Greece is to be defended, all these separate bodies unite, & then no State dares attack us. At *Lacedæmon* all the citizens are soldiers. In the other Republicks, all sorts of people are not promiscuously admitted into the soldiery, but the best men are chosen out, such as are bold, robust, in the flower of their age, & inur'd to laborious exercises. The qualities requir'd in their leaders are, intrepidity, temperance & experience. They are obliged to pass thro' the most rigid tryals, before they can be rais'd to command. They must have given signal proofs of all the different sorts of courage, in enterprizing, executing, & above all in shewing themselves superior to the most adverse fortune. By this means each Republick has always a regular Army, commanded by able Officers; Soldiers accusom'd to fatigue, Troops, not numerous, but invincible.

The *Spartans*, in time of war, abate somewhat of their severity of exercises, & austerity of life. They are the only people in the world to whom War is a kind of rest. We then enjoy all those pleasures which are forbidden us in time of peace.

Upon a day of battle we dispose our troops in such a manner, that they do not all fight at once, like the *Egyptians*, but sustain & succeed one another, without confusion or disorder. We never draw up our men in the same manner as the enemy; we always place our bravest Soldiers on the wings, that they may extend themselves, & enclose the opposite Army.

When the enemy is routed, *Lysurgus* has required us to exercise all sort of clemency towards the vanquish'd, not only out of humanity, but policy; for hereby we render our enemies less furious. The hope of being well treated, if they surrender their

arms, prevents their giving way to that desperate fury, which often proves fatal to the victorious.

While *Leonidas* was speaking, they arriv'd in the plain, where the troops were assembled, & he made them pass in order before *Cyrus*. They were divided into diverse bodies of Horse & Foot. At their head were the *Polemarchi*, and the Commanders of the several corps. They all march'd with the sound of flutes, their heads crown'd with flowers, & singing the hymn of *Castor*. They were cloath'd in red, that in the heat of action the sight of their own blood might not frighten them, nor alarm their companions. \*

*Leonidas* gives command, and immediately the Troops halt. Upon the least signal of their commanders, the different cohorts unite, separate, mix, extend themselves, double, redouble, open, close, and form themselves, by various evolutions and windings, into perfect squares, oblong squares, lozenges, & triangular figures to penetrate through the ranks of the enemy.

After this, the Army forming in two separate bodies, prepares for battle, with their pikes ported. Each phalanx advances in close order, buckler join'd to buckler, helmet to helmet, man to man. They attack, mix, fight, break through each others ranks, 'till after a stout resistance one party proves victorious, & forces the vanquished to retreat into a neighbouring fortress.

The engines of war, invented for attacking towns, were not then known to the *Greeks*: They dispos'd their men for attacking in a certain form which they called the *Tortoise*.

*Leonidas* commands, the victorious troops draw up, & covering themselves with their square bucklers,

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\* A Remark of *Ælianus*.

approach the Fort. Then, gradually bending, form a kind of sloping roof, impenetrable to the weapons of the besieged. Three different stories, in the like figure of a *Tortoise*, rise above each other to the very top of the walls. Stones, darts, & whatever can offend, are showered down upon them like a storm of hail. [So lively is this image of War, that slaughter seems to spread itself every where.] At length the besieged give way, & the besiegers become masters of the place.

*Cyrus*, at his return to *Sparta*, revolv'd in his mind all that he had seen & heard; formed great ideas relating to the art of war, which he resolv'd to improve one day in *Persia*; & thus expressed his judgment, of the *Spartan* Government, to *Araspes*, when they were alone.

The Republick of *Sparta* seems to be a continual Camp, an assembly of warriors always under arms. How great a respect soever I have for *Lycurgus*, I cannot admire this form of government. Men educated only for war, who have no other exercise, study, or profession, but to make themselves skilfull in destroying other Men, ought to be look'd upon as enemies to society. Good policy ought to provide, not only for the liberty of each State, but for the common security of all the neighbouring ones. To separate ourselves from the rest of mankind, to look upon ourselves as made to conquer them, is to arm all nations against us. 'Tis here again that *Lycurgus* has departed both from Nature & Justice. When he accustom'd each private citizen to frugality, he should have taught the whole nation to confine its ambition. The *Spartan* conduct is like that of a miser, who is desiring whatever he has not, while he refuses himself the enjoyment of what he has.

After *Cyrus* had throughly studied the *Laws*, manners, and military art of the *Spartans*, he left *Lacedamon* to visit the other famous Republicks of *Greece*.

*Chilo* & *Leonidas* conducted him to the frontiers of their country. He swore an eternal friendship to them, & promis'd to keep always in alliance with their Republick. He was faithful to his word; for the *Persians* had never any war with the *Greeks*, in that conqueror's time.

*Cyrus* resolv'd, before he left *Peloponnesus*, to visit all its principal Cities. He went first to *Argos*, then to *Mycena*, (where *Perseus*, from whom the Kings of *Persia* were descended, formerly reign'd) then to *Sicyon*, & at length stopt at *Corinth*, which was the most flourishing Republik of *Greece*, after those of *Sparta* & *Athens*.

As he enter'd the Town, he found all the people in mourning. Several players upon flutes marched at the head of a funeral proceffion, and by their plaintive sounds increas'd the publick sorrow. Forty young girls bare-footed, with hair dishevel'd, and cloathed in long white robes, surrounded the bier, & melted into tears when they sung the praises of the deceased. A little after follow'd the Soldiers, with a slow pace, a sorrowful air, looking downward & trailing their pikes. At their head marched a venerable old Man: His noble and military air, his tall & majestick stature, & the bitter grief that was painted upon his face, drew the attention of *Cyrus*. The young Prince having asked his name, understood that it was King *Periander*, who was conducting his Son *Lycophron* to the grave.

*Cyrus* & *Araspes* join'd with the crowd which was going to a fortress call'd *Acro-Corinthus*. It was built upon the summit of a high mountain, from whence

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could be seen both the *Ægean* and the *Ionian* sea; for which reason it was call'd the Eye of Greece.

Being come to the fortress, which was the burial place of the Kings, *Periander*, first of all, pour'd wine, milk, & honey upon the body of his Son. He then lighted with his own hands the funeral pile, upon which had been strew'd incense, aromatick spices, & sweet odors. He remain'd mute, & immoveable, with his eyes drown'd in tears, while the devouring flames consumed the body. After having sprinkled the yet smoaking ashes with perfume'd liquors, he gathered them together into a golden urn; & then making a sign to the people that he was going to speak, he thus broke silence. *People of Corinth, the Gods themselves have taken revenge for you of my usurpation, & so deliver you from slavery. Lycophron is dead, my whole Race is extinct, and I will reign no longer. Countrymen, resume your rights & your liberties.*

As soon as he had said these words, he order'd all the assembly to retire, cut off his hair to denote his sorrow, & shut himself up in the tomb with his Son. This gave *Cyrus* a great desire to know the cause of it, & he had the following account.

† *Corinth* was at first govern'd by Kings, but Monarchy being abolish'd, *Prytanes*, or annual Magistrates were establish'd in their place. This popular government continu'd for a whole Age, & *Corinth* increased daily in wealth & splendor, until *Cypselus* the Father of *Periander*, usurp'd the regal authority. Having reign'd above thirty years, & his passions being satisfy'd, he began to be troubled with remorse. Reason resum'd its empire, he reflected with horror upon the crime he had committed, &

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The foundation of this story is to be found in *Herod. B. 2.* & *Diog. Laertius's Life of Periander.*

resolved to free the *Corinthians* from their slavery; but death prevented him. A little before he expir'd, he call'd *Periander* to him, & made him swear to restore his countrymen to their liberty. The young Prince, blinded by his ambition, soon forgot his oath; & this was the source of all his misfortunes.

The *Corinthians* sought to dethrone him, & rose in arms against him several times; but he sub'du'd the Rebels, & strengthen'd his authority more and more. In order to secure himself against these popular insults, he sought an alliance with *Melissa*, heiress of *Arcadia*, & married her. She was the most beautiful Princess of her time, of consummate virtue, & great courage.

Several years after his marriage, *Periander* declared war against the *Corcyreans*, & put himself at the head of his troops. The *Corinthians*, in his absence, revolted anew. *Melissa* shut herself up in the fortress, vigorously sustained the siege of it; & sent to demand succour of *Procles* King of *Epidaurus*, who had always seem'd a faithful ally to *Periander*. But *Procles*, who had long form'd a project of extending his dominion over all *Greece*, resolv'd to make use of this juncture to seize upon *Corinth*. He consider'd it as a City very proper to be the Capital of a great Empire. He came before it with a numerous Army, & took it in a few days.

*Melissa*, who was ignorant of his designs, open'd the gates of the Fortress, and receiv'd him as her deliverer, and the friend of her Husband. *Procles* seeing himself master of *Corinth*, establish'd his residence there; & gave *Periander* to understand, that he must content himself with reigning at *Corcyra*, which that Prince had just conquer'd.

*Melissa* soon found that Usurpation was not the only crime of which *Procles* was guilty. He had

entertain'd a violent passion for her, & he try'd all means to satisfy it. After having in vain employ'd both caresses & threatnings, he inhumanly caus'd her to be shut up with her Son *Lycophron*, in a high Tower, situated upon the sea-shore.

*Periander* was inform'd of *Procles's* treachery, & of his love for *Melissa*: He was at the same time assur'd, that she had not only favour'd the perfidious designs of the Tyrant, but that she encouraged his passion.

The King of *Corinth* listen'd too easily to these calumnies: Jealousy took possession of his heart, & he yielded himself up to its fury. He equipp'd a great fleet, & embark'd for *Corinth*, before *Procles* could put himself in a posture of defence. He was just entring the port when a violent storm rose & dispers'd the ships. *Melissa* knew not the sentiments of *Periander*, & was already blessing the Gods for her approaching deliverance, when she saw part of the fleet perish before her eyes. The rest being driven on the coast of *Africa*, were there cast away; & that vessel only in which *Periander* was, escap'd the fury of the tempest.

He return'd to *Corcyra*, where he fell into a deep melancholy. His courage had enabled him to bear up under the loss of his dominions, but he could not support the thoughts of *Melissa's* imagin'd crime. He had lov'd her, & her only; he sunk under the weight of his grief, & his mind was disturb'd almost to distraction.

In the mean while *Melissa*, who was still shut up in the tower, believ'd *Periander* dead, & wept bitterly for him. She saw herself expos'd afresh to the insults of a barbarous Prince, who had no horror at committing even the greatest crimes. While she was imploring the help of the Gods, & conjuring

juring them to protect her innocence ; the person under whose charge *Procles* had left her, being touch'd with her misfortunes, enter'd the prison, inform'd her that *Periander* was living, & offer'd to conduct her, with her Son, to *Corcyra*. They all three escap'd by a subterraneous passage. They travell'd all night thro' by-ways, & in a few days got out of the territory of *Corinth*; but they wander'd long upon the coast of the *Ægean* sea, before they could pass over to *Corcyra*.

*Procles*, mad with rage & despair, at the escape of the Queen, contriv'd means to confirm *Periander* in his suspicions, & to give him notice, that *Melissa* would very soon arrive in the island of *Corcyra*, in order to poison him. The unfortunate King of *Corinth* listen'd greedily to every thing that might inflame his jealousy, & redouble his fury.

*Melissa* & *Lycophron* arriv'd with their conductor at *Corcyra*, & hasten'd to see *Periander*. He was not in his Palace, but in a gloomy forest, whither he often retir'd to indulge his grief. As soon as he sees *Melissa* at a great distance, jealousy & fury seize his mind. He runs towards her, & she stretches out her arms to receive him; but as soon as he comes near her, he draws his dagger and plunges it into her breast. She falls with these words, *Ah Periander! is it thus that you reward my love & my fidelity?* She tries to say more, but death puts an end to all her misfortunes; & her soul flies away to the *Elysian* fields, there to receive the recompence of her virtue.

*Lycophron* melts into tears at the cruel sight, & cries out, *Revenge, just Gods, revenge the death of an innocent Mother, upon a barbarous Father, whom Nature forbids me to punish!* This said, he runs away into the wood, resolving never to see his Father more. The faithful *Corinthian* who had accompany'd

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the Queen & Prince to *Corcyra*, let *Periander* then know the innocence & fidelity of *Melissa*, & all the miseries which *Procles* had made her suffer in her imprisonment.

The wretched King perceived his credulity too late; gave way to his despair, & stabb'd himself with the same poignard; but the stroke was not mortal. He was going to lift up his arm a second time, but was hinder'd. He threw himself upon the body of *Melissa*, & often repeated these words: *Great Jupiter! compleat by thy thunderbolts the punishment which men hinder me from finishing! Ah Melissa! Melissa! should the tenderest love conclude thus with the most barbarous cruelty!*

As he utter'd these words he endeavour'd to tear open his wound, but was hinder'd, & conducted to his Palace. He continu'd to refuse all consolation, & reproach'd his friends with cruelty, for seeking to preserve a life which he detested. There was no way to calm his mind, but by representing to him, that he alone could punish the crimes of *Procles*. This hope quieted him, and he suffer'd himself to be cur'd.

As soon as his health was restor'd, he went among all his Allies, representing the injuries & affronts he had received. The *Thebans* lent him troops. He besieg'd *Corinth*, took *Procles* prisoner, & sacrific'd him upon *Melissa's* tomb.

But *Lycophron* remain'd still at *Corcyra*, & refus'd to return to *Corinth*, that he might not see a Father who had murder'd a virtuous Mother, whom he tenderly lov'd. *Periander* dragg'd on the rest of his unhappy life without enjoying his grandeur; He had murder'd a Wife whom he ador'd; He lov'd a Son who could not endure the sight of him. At length, he resolv'd to lay down his Royalty, crown his Son, &

& retire into the Island of *Corcyra*, there for ever to lament his misfortunes, & expiate, in retirement, the crimes he had committed. With these views, he order'd a vessel to *Corcyra*, to fetch *Lycophron* home, [instructing the messenger to persuade him to return to *Corinth*, by telling him, that his Father would place him upon the Throne. He flatter'd himself that he should pacify the Prince's hatred by this sacrifice, & was already preparing to place the diadem on his head.] He was impatient for his arrival, & went often to the sea-side. The ship at length appear'd; *Periander* ran with eagerness to embrace his only Son; but how great was his surprise & grief, when he beheld *Lycophron* in a coffin!

The *Corcyreans*, groaning under the yoke of *Periander*, whose cruelties they abhorr'd, had revolted; & to extinguish for ever the Tyrant's race, those barbarous Islanders had assassinated the young Prince, & had sent his dead body in the vessel, as a testimony of their eternal hatred.

*Periander*, struck with this sad spectacle, enters deeply into himself, discovers the wrath of Heaven, & cries out, *I have violated the oath made to a dying Father. I have refus'd to restore Liberty to my Countrymen. O Melissa! O Lycophron! O vengeful Gods! I have but too well deserv'd all these calamities which overwhelm me!* He then appointed a pompous funeral, & commanded all the people to be present at it.

*Cyrus*, who had been at these obsequies, understood some days after, that *Periander* had order'd two Slaves to go by night to a certain place, and kill the first man they should meet, & throw his body into the Sea. The King went thither himself, was murder'd, & his body never found, to receive the honours of burial. Having given himself over

to a despair beyond all example, he resolv'd to punish himself in this manner, that his shade might continually wander upon the banks of *Styx*, & never enter the abode of Heroes. What a dreadful series of crimes and misfortunes! The Husband stabs his Wife, rebellious Subjects assassinate their Prince, & the King procures his own murder! The vindictive justice of the Gods, after having extinguish'd the Tyrant's whole family, pursues him beyond the grave. How dreadful a spectacle, & how instructive a lesson for *Cyrus*!

He made haste to leave a place so full of horror, went to *Thebes*, & saw there new monuments of the misfortunes of Kings. He visited the tomb of *Oedipus* & *Jocasta*; & learnt the history of their unfortunate race, deliver'd up to eternal discord. Above all, he remark'd, that this famous City had chang'd its form of government, which was become popular. He had seen the like alteration in several Cities of *Greece*. All those little States had been at first monarchical, but by the weakness or corruption of Princes, were chang'd into Republicks.



## THE TRAVELS

O F

## C Y R U S.

## B O O K V.



CYRUS leaving *Thebes*, & passing through *Bœotia*, went into *Attica*, & at length arriv'd at *Athens*, where *Pisistratus* then reign'd. The young Prince was seiz'd with admiration, when he beheld the magnificent Edifices, Temples, and splendid riches of that City where the liberal Arts flourish'd. He came at length to the King's Palace: It was of a noble, but plain kind of Architecture; all the ornaments of the building seem'd necessary parts of it. Upon the freezes were represented the labours of *Hercules*, the exploits of *Theseus*, the birth of *Pallas*, & the death of *Codrus*. A vast portico of pillars of the *Ionick* order, led into a great gallery adorn'd with paintings, brass & marble statues, & with every thing which could engage and charm the sight.

*Pisistratus* receiv'd the Prince with joy, & made him sit down by him. The principal Senators, with several young *Athenians*, seated themselves round them upon rich carpets. A magnificent repast, according to the way of the country, was serv'd up. The most delicious wines were pour'd into Golden cups, finely wrought; but the *Attick Salt*, & *Athenian* politeness, which season'd the conversation of *Pisistratus*,

*Pisistratus*, were the principal delicacies of the entertainment.

During the regale, the King entertain'd *Cyrus* with an account of the revolutions which had happen'd in the State, in his time; of his exile, misfortunes, & restauration, after having been twice dethron'd. He painted, in the most lively colours, all the disorders of a popular government, that he might give him an abhorrence of it. He season'd his discourse with historical remarks, agreeable descriptions, & ingenious turns, which delighted all the assembly.

Thus *Pisistratus* artfully made use of the charms of conversation, & of the freedom usual at banquets, to confirm his authority, & gain the good will of the citizens. The Senators, & young *Athenians*, who heard him, seem'd to forget their natural aversion to Kings.

*Cyrus* perceiv'd with pleasure, by this example, the ascendant which Princes, by their amiable qualities, may gain over the hearts even of those who have the greatest aversion to regal authority.

The next day *Cyrus* signify'd to *Pisistratus*, his desire to be acquainted with *Solon*, whose reputation was spread over all *Asia*. This Philosopher, after his travels, had refus'd at first to return to *Athens*, because *Pisistratus* had got himself to be declared King. But having understood with how much wisdom & moderation he govern'd, he was reconcil'd to him.

The Sage had chosen his habitation upon *Mars-hill*, where was held the famous Council of *Areopagus*, near the tomb of the *Amazons*. *Pisistratus* would himself conduct the young Prince, & present him to the *Athenian* Law-giver.

*Solon*, though in a very advanc'd age, still preserv'd much of his lively chearfulness, & those beauties of the mind which never grow old. He embrac'd *Cyrus* with that affectionate tenderness which is natural to old men, when young persons seek their counsels and conversation, in order to learn wisdom. *Pisistratus* knowing that the Prince's design in visiting *Solon*, was to inform himself thoroughly of the *Athenian* laws, retir'd, & left them alone.

That they might discourse with the greater liberty, & more agreeably, the Sage conducted him to the top of the hill, where they found a delightful verdure, & seated themselves at the foot of a sacred oak.

From this place they beheld the fertile plains & craggy mountains of *Attica*, which bounded the view on one side with an agreeable mixture of whatever looks most smiling, or wild in Nature: On the other side the *Saronic* gulph, widening by degrees, open'd a prospect of several Islands which appear'd to float upon the waves. At a greater distance the rising coasts of *Argolis* seem'd to lose themselves in the clouds, while the *Great Sea*, which look'd as if it touch'd the skies, terminated the view, & reliev'd the eye, weary with surveying so great a variety of objects.

Below, was the City of *Athens*, which extended itself upon the declivity of a hill. The numerous buildings rose one above another, & their different structure shew'd the different Ages of the Republick; its first simplicity in the heroick ages, & its rising magnificence in the time of *Solon*. In one part might be seen Temples with sacred groves, magnificent Palaces with gardens, & a great number of stately houses of a regular architecture. In another a great many towers, high walls, & little irregular buildings,

buildings, which discover'd the warlike & rustick taste of antient times. The river *Ilissus*, which flow'd near the City, & winded thro' the meadows, added a thousand natural beauties to those of art.

It was in this agreeable place that *Cyrus* desir'd *Solon* to give him an account of the state of *Greece*, & particularly of *Athens*; and the wise Lawgiver satisfy'd his curiosity in the following manner:

All the *Grecian* families are descended from *Hellen* Son of *Deucalion*, whose three children gave their names to the three sorts of *Greeks*, *Æolians*, *Dorians*, & *Ionians*. These People built themselves several Cities, & from those Cities came *Hercules*, *Theseus*, *Minos*, & all those first Heroes, to whom divine honours are given, in order to shew that virtue can be rewarded only in Heaven.

*Egypt* first inspir'd the *Greeks* with a taste for Arts & Sciences, initiated them into her mysteries, & gave them both Gods & Laws. *Greece* being thus civiliz'd, form'd itself by degrees into several Republicks. The supreme Council of the *Amphictyons*, compos'd of the deputies of the principal Cities, united them all in the same view, which was, to preserve independance abroad, & union at home.

This excellent conduct kept them free from unbounded licentiousness, & inspir'd them with the love of liberty regulated by laws. But these good maxims did not always subsist. Every thing degenerates among men. Wisdom & virtue have their vicissitudes in the body politick, as health & strength have in the natural.

Among all these Republicks, *Athens* & *Lacedamon* are without dispute the principal. The character of *Athens* is agreeable wit, refin'd politeness, all the amiable & sociable virtues: That of the *Spartans* is fortitude, temperance, military virtue, & pure reason.

stript of all ornament. The *Athenians* love sciences and pleasures: Their great propensity is to voluptuousness. The life of the *Spartans* is laborious & austere; all their passions tend to ambition. From the different genius of these nations have proceeded the different forms & revolutions of their governments.

*Lycurgus* follow'd the austerity of his natural temper, & the rugged genius of his fellow Citizens, when he reform'd abuses at *Lacedamon*. He took the happiness of his Country to consist in conquest & dominion; and upon that plan, form'd all the Laws of *Sparta*, in which you have been instructed. It was impossible for me to imitate him.

*Athens*, in the beginning, had Kings, but they were such only in name. The genius of this people was so different from that of the *Lacedamonians*, that it made Royalty insupportable to them. The power of their Kings being almost wholly confin'd to the command of their Armies, vanish'd in time of peace. We reckon ten from *Cecrops* to *Theseus*, and seven from *Theseus* to *Codrus*, who sacrificed himself to the safety of his Country. His sons *Medon* & *Nileus*, disputed for the throne. The *Athenians* took this occasion to abolish intirely the Regal power, & declared *Jupiter* sole King of *Athens*; a specious pretext to favour rebellion, & to shake off the yoke of all settled authority.

In the place of Kings, they created perpetual Governors, under the name of *Archons*; but this being an image of Royalty, appear'd odious. That they might not leave so much as a shadow of Regal power, they establish'd *Decennial Archons*; but their restless humour was not yet satisfy'd. They reduc'd the duration of these Magistracies to one year, that they might the oftner take into their own hands

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the supreme authority, which they never transferr'd to their Magistrates but with regret.

So limited a power was not sufficient to keep such restless spirits within bounds. Factions, intrigues, & cabals sprung up every day. Each Man, with a book of Laws in his hand, would dispute about the sense of them. The men of the most lively imaginations are commonly the least solid, & the most apt to create broils. They think every thing due to their superficial talents. Under pretence that all men are born equal, they endeavour to confound all ranks, & preach up a chimerical equality, only that they themselves may get uppermost.

The Council of *Areopagus*, instituted by *Cecrops*, reverenc'd throughout all *Greece*, & so famous for its integrity, that the Gods are said to have respected its decisions, had no longer any authority. The people judg'd of every thing in the last resort; but their resolutions were not fix'd & steady, because the multitude is always capricious and inconstant. The smallest umbrages heightned the presumption, provok'd the folly, & arm'd the fury of a multitude corrupted by an excessive liberty.

*Athens* continu'd thus a long time under an impossibility of growing more considerable; happy, in being able to preserve itself from total destruction, amidst dissensions which rent it in pieces. Such was the situation of my country when I undertook to redress its calamities.

\* In my first years I had given myself over to luxury, intemperance, & all the passions of youth, & was cur'd of them only by the love of science, for which the Gods had given me a taste from my infancy. I apply'd myself to the study of morality & politicks, in which I found charms, which soon gave me a disgust for a loose & disorderly life.

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\* *Plut. Life of Solon.*

The intoxication of my passions being dispell'd by serious reflections, I beheld with concern, the sad condition of my Country. I form'd a design of providing a remedy, & communicated my scheme to *Pisistratus*, who was likewise come off from the follies of youth.

You see, said I to him, the miseries which threaten us: An unbounded licentiousness has taken the place of true liberty: You are descended from *Cecrops*, & I from *Codrus*. We have more right to pretend to the Royal power than any other, but let us take care not to aspire to it. It would be a dangerous exchange of passions, to leave our sensuality, which hurts only ourselves, & follow ambition, which might be the ruin of our Country. Let us endeavour to be serviceable to it without attempting to bring it under our dominion.

An occasion soon offered to facilitate my projects. The *Athenians* chose me to be chief of an expedition against the *Megarians*, in order to recover from them the Island of *Salamis*. I embark'd with five hundred men, made a descent upon the Island, took the City, & drove away the enemy. They still insisted on the justice of their pretensions, & chose the *Lacedamonians* to be judges of it. I pleaded my Country's cause, & gain'd it. Having by these actions acquir'd great credit, the *Athenians* press'd me to accept of the Royalty; but I refus'd it, & set myself to cure the publick evils in quality of Archon.

The first source of all those evils, was the excessive power of the people. Monarchical authority, moderated by a Senate, was the primitive form of government in all wise nations. I would willingly have imitated *Lycurgus* in the establishment of it, but was too well acquainted with the natural temper of my countrymen, to undertake it. I knew that if they suffered themselves to be stripp'd of the sovereign power, they would soon take it back again

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by open violence. I therefore contented myself with setting bounds to their power.

I was thoroughly sensible, that no State can subsist without subordination. I distributed the people into four classes, & chose an hundred men out of each class, whom I added to the Council of *Areopagus*. I shew'd these Chiefs, that sovereign authority, of what kind soever, is a necessary evil, for preventing greater evils; & that it ought only to be employ'd to restrain mens passions. I represented to the people the calamities they had suffer'd by giving themselves up to their own fury. By this means, I dispos'd the one, to command with moderation, & the other, to obey with readiness.

I caus'd those to be punish'd severely, who taught, *That all men are born equal; that merit only ought to regulate ranks; & that the greatest merit a man can have is wit.* I made them sensible of the fatal consequences of such false maxims.

I prov'd to them, that the natural equality which those men talk'd of, is a chimera, founded upon the poetical fables of the companions of *Cadmus*, and the children of *Deucalion*; that there never was a time, in which men rose in that manner out of the earth, in a state of perfect manhood; that it was ridiculous to offer the fancies of the imagination for principles; that ever since the Golden Age, the order of generation had made a necessary dependance and a natural inequality among men; & that paternal authority had been the first model of all governments.

I made a Law, by which it was ordain'd, *That every man who had given no other proof of his good sense, but lively sallies of imagination, florid discourses, & a talent of talking upon all subjects, without going to the bottom of any thing, should be incapable of publick employments.*

Here *Cyrus* interrupted *Solon*, and said to him, Yet after all, methinks Merit is what ought to make the distinction among men. Wit is the lowest sort of merit, because it is always dangerous when alone: But Wisdom, Virtue, and Valour, give a natural right to govern. He alone ought to command others, who has most wisdom to discover what is just, most virtue to adhere to it, & most courage to put it in execution.

Merit, reply'd *Solon*, essentially distinguishes men, & ought solely to determine ranks: But ignorance & passions often hinder us from discerning it. Self-love makes each man attribute it to himself. The most deserving are the most modest, & never seek to rule. Besides, that which appears virtue, is sometimes nothing but a deceitful mask. Disputes, discord, and illusion, would be endless, if there was not some rule more fix'd, certain, & palpable, than merit alone, whereby to regulate ranks & degrees.

These ranks are regulated in small Republicks by election, & in great Monarchies by birth. I confess it is an evil to grant dignities where there is no real merit, but it is an evil which is necessary, to prevent greater. And this is the source of almost all political establishments, and makes the difference between natural & civil right. The one is always conformable to the most perfect justice; the other is often unjust in the consequences, but is necessary to prevent confusion & disorder.

Ranks and dignities are but the shadows of real grandeur: The external respect & homage, which is paid to them, is likewise but the shadow of that esteem which belongs to virtue alone. Is it not an instance of great wisdom in the first Lawgivers, to have preserv'd order in society by establishing such regulations, that those who have only the shadow of virtue, are satisfy'd with the shadow of esteem?

I understand you, said *Cyrus*, Sovereignty & ranks are necessary evils to keep the passions within bounds. The lower sort should be content with meriting real esteem, by their simple & modest virtue; and the Great should be persuaded that nothing but outward homage will be paid them, unless they have true merit. By this means, the one sort will not be dejected with their low condition; nor the other pride themselves too much in their grandeur. Men will be sensible that Kings are necessary; & Kings will not forget that they are men. Each man will keep himself within his own sphere, & the order of society will not be disturb'd. I see clearly the beauty of this principle, & am very desirous to know your other Laws.

The second source of the miseries of *Athens*, said *Solon*, was the excessive riches of some, and the extreme poverty of others. This terrible inequality in a popular government, occasion'd eternal discords. I durst not attempt to remedy this, by establishing a community of goods as at *Sparta*; the genius of the *Athenians*, which carries them to luxury and pleasures, would never have suffered such an equality: But in order to diminish our evils, I abolish'd all the publick debts; I began by remitting those which were due to me. I enfranchis'd all my slaves, & forbad any one for the future, to pledge his liberty for what he borrow'd.

I never tasted so much pleasure, as in relieving the miserable. I retain'd enough for my own person, & was therefore rich; but I esteem'd myself poor, because I had not enough to distribute to all the unfortunate. I inculcated at *Athens* this useful maxim, *That all the members of the same Common-wealth ought to feel & compassionate the miseries of one another, as parts of the same body.*

The third source of our calamities was the multiplicity of laws, which is as evident a token of the corruption of a State, as a diversity of medicines is of the distempers of bodies.

Here again I could not imitate *Lycurgus*. Community of goods & an equality of all the members of a Republick, render useless a great many Laws & forms, which are absolutely necessary, where there is an inequality of ranks & property. I contented my self with abolishing all those Laws, which serv'd only to exercise the subtle genius of the Sophists, & the skill of the Lawyers; reserving only a small number of such as were simple, short, and clear. By this means I avoided contentious chicane, that monster, produc'd by the idle subtlety of men, to elude justice. I fix'd certain terms for the final determination of Law-suits, & ordain'd severe & disgraceful punishments for the Magistrates, who should lengthen them beyond the bounds prescrib'd. Lastly, I abolish'd the too severe Laws of *Draco*, which punish'd the smallest failing, & the greatest crime, equally with death, & I proportion'd the punishments to the offences.

The fourth source of our evils, was the bad education of children. None but superficial qualities, such as wit, lively imagination, & soft politeness, were cultivated in young persons. Truth, reason, noble sentiments, & solid virtues, were neglected. The value of men & of all things, was rated by appearances, & not by reality. The *Athenians* were serious about trifles, & look'd upon solid matters as too abstracted.

In order to remedy these disorders, I ordain'd that the Council of *Arcopagus* should take care of the education of children. I would not have them educated in such ignorance, as the *Spartans*, nor confin'd, as before, to the study of eloquence, poetry,

& those sciences, which serve only to adorn the imagination. I would have them apply their thoughts to all those kinds of knowledge which help to fortify Reason, to habituate the mind to attention, & to acquire penetration & judgment: The proportions of numbers, the calculation of the Cœlestial motions, the structure of the Universe; the great art of knowing how to mount up to first Principles, to descend to consequences, & to discover the whole series of truths, with their dependance upon one another.

These speculative sciences nevertheless, serve only to exercise & cultivate the mind, in the time of youth. The *Athenians* in a riper age, apply themselves to the study of the Law, Policy, & History, to learn the revolutions of Empires, the causes of their rise, & the occasions of their fall; in a word, to every thing which may contribute to the knowledge of Man, & of Men. \*

The fifth & last source of our evils, was an immoderate fondness for pleasures. I knew that the genius of the *Athenians* required amusements and publick shews. I was sensible that I could not subdue those republican & untractable spirits, but by making use of their inclination towards pleasure, to captivate & instruct them.

In the publick shews, I caused to be represented the fatal consequences of their disunion, & of all the vices prejudicial to society. By this means, multitudes of men assembled, were induced to spend whole hours in hearing lessons of a sublime morality. They would have been disgusted with dry precepts & maxims, & there was no way to instruct, unite, & correct them, but under pretence of amusing them.

\* *Pisistratus* establish'd a kind of Academy to cultivate those sciences; & form'd a noble Library which contained a curious collection of the best Poets, Philosophers, & Historians.

I see very well, said *Cyrus*, that you have consulted Nature more than *Lycurgus* has done. But on the other hand, have you not been too indulgent to human weakness? It seems dangerous in a Republick, which has always been inclin'd to voluptuousness, to endeavour the uniting men by their taste for pleasures.

I could not, reply'd *Solon*, change the nature of my Countrymen; my Laws are not perfect, but are the best which they could bear. *Lycurgus* found, in his *Spartans*, a genius apt for all heroick virtues. I found, in the *Athenians*, a bent towards all the vices which make men effeminate. I will venture to say, that the Laws of *Sparta*, by carrying the virtues to an extreme, transform them into faults. My Laws, on the contrary, tend to render even the weaknesses of men useful to society. This is all that Policy can do: It does not change mens hearts; it only makes the best advantage of their passions.

I thought, continu'd *Solon*, to have prevented or remedied, the greatest part of our evils, by the establishment of these laws; but the restlessness of a people accusom'd to licentiousness, occasion'd me daily vexations. Some blam'd my regulations; others pretended not to understand them: Some were for making additions to them; others for retrenching some of them. I perceiv'd then how useless the most excellent Laws are, without a fix'd & stable authority, to put them in execution. How unhappy is the lot of mortals! By endeavouring to avoid the terrible evils of popular government, they run a risque of falling into slavery: By flying the inconveniences of Regal power, they become expos'd by degrees, to Anarchy. The path of just Policy is border'd on both sides with precipices. I fight within myself; I saw, that as yet I had done nothing & finding *Pisistratus*, I said to him:

You see all that I have done, in order to cure the distempers of the State. My remedies are all useles, for want of a physician to apply them. This people is so impatient under a yoke, that they dread the authority of laws, & even the empire of reason itself. Every one would reform them after his own fashion. I am going to absent myself from my country for ten years. I shall avoid, by that means, the perplexity & trouble to which I am daily expos'd, of adding to, multiplying, & spoiling the simplicity of my Laws. Endeavour to accustom the Athenians to them in my absence, & suffer no alteration in them. I have refus'd to accept the regal dignity which has been offer'd me. A true Legislator ought to be disinterested. But for you, Pisistratus, your military virtues qualify you for subduing men's passions, & your natural humanity will hinder you, from abusing your authority. Make the Athenians subject, without making them Slaves, & restrain their licentiousness, without taking away their liberty. Avoid the title of King, & content yourself with that of Archon.

Having taken this resolution, I travel'd into Egypt and Asia. Pisistratus, in my absence ascended the Throne, notwithstanding the aversion of the Athenians to Regal power. His address & his courage rais'd him to it, and his mildness and moderation maintain him in it. He distinguishes himself from his countrymen, chiefly by an exact submission to the Laws; & he leads a simple life, without affecting pomp. Besides, the Athenians respect him, as he is descended from Cecrops, and has only resum'd the authority of his ancestors, for the good of his country. As for me, I spend my days here in solitude, without meddling with the government. I content myself with presiding in the Senate of Areopagus, and explaining my Laws, when any dispute arises about them.

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The Prince of *Persia* saw clearly, by the discourse of *Solon*, the inconveniencies of a popular government, & that despotic power in a multitude is more insupportable, than absolute authority in a single person.

*Cyrus* being instructed in the Laws of *Solon*, and the Government of the *Athenians*, apply'd himself afterwards to learn their military strength. It consisted chiefly in their Fleets. *Pisistratus* conducted him to *Phalerus*, a maritime Town, situated at the mouth of the *Ilissus*. This was the ordinary place of retreat for the *Athenian* ships; for the famous port *Pyraus* was made afterwards by *Themistocles*.

They went down the river, accompany'd by *Araspes*, & several *Athenians*, in a bark made on purpose. While delightful musick charm'd the ear, & regulated the motion of the oars, *Pisistratus* discours'd with the Prince, of the strength of the *Athenian* Fleet; the schemes he was laying to augment it; the advantages which might be drawn from it, for the security of *Greece*, against foreign invasions; & lastly, of the usefulness of commerce with regard to naval force.

Hitherto, said he, the *Athenians* have apply'd themselves rather to be rich than great; & this has been the source of our luxury, licentiousness, & popular discords. Where-ever a people carry on commerce only to increase their wealth, the State is no longer a Republick, but a society of Merchants, who have no other bond of union, but the desire of gain. The generous love of their country is no longer thought of, when the publick good interferes with their private interest.

I have endeavour'd to prevent those mischiefs. [Mariners are bred up in our Merchant-ships, who are always in a readiness to man our Fleets.] These vessels subsist by their trade in time of peace, & are

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of service in defending the country, in time of war. By this means, commerce contributes, not only to enrich the Subject, but to augment the strength of the State. The publick good agrees with the interest of each private subject, & trade does not in the least diminish military virtue.

In this manner *Pisistratus* entertain'd *Cyrus*, 'till they arriv'd at *Phalerus*. This port was in form of a crescent: great chains went from one side to the other, as a barrier for the ships; while several towers, at certain distances, serv'd to defend the mole.

*Pisistratus* had prepar'd a Sea-fight. The Vessels are already rang'd in order, a forest of masts forms on one side three lines of a vast length, while an opposite Fleet, in figure of a half-Moon, presents an opposite forest upon the water. The heavy arm'd Soldiers are plac'd upon the decks, the Bowmen & Slingers at the prow & poop.

The combat lasted some hours, to let the Prince see all the different ways of working a ship in a Sea-fight. As soon as it was over, *Cyrus* went down to the Port, to consider the structure of the vessels, & to learn the names & uses of all their several parts.

The next day, *Cyrus* return'd with *Pisistratus*, in a magnificent chariot, by a terrace which ran along the banks of the river *Ilissus*. In the way, he desir'd the King of *Athens* to give him a more particular account, than he had done at first, of the various revolutions which had happen'd under his reign. *Pisistratus* satisfy'd his curiosity in the following manner.

You know that when I first form'd the design of making my self King, the State was rent in pieces by opposite factions. *Megacles* was the head of one party, & *Lycurgus* led the other. *Solon* put an end to our divisions by his wise Laws, & went soon after  
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into *Asia*. In his absence, I gain'd the hearts of the people, & by artifice & address, obtain'd guards for my person. I made my self master of the fortress, & was proclaim'd King.

In order to engage more thoroughly the good will of the people, I slighted all alliance with the Princes of *Greece*, & marry'd *Phya* Daughter of a rich *Athenian*, of the *Paanean* Tribe. Love was in concert with policy: Besides her surprizing beauty, she had all the qualities worthy of a Throne, & all the virtues of a noble Soul. I had lov'd her in my youth; but ambition had diverted my passion.

I govern'd in peace for some years; but at length the inconstancy of the *Athenians* shew'd it self anew. *Lycurgus* rais'd a murmuring among the people against me, under pretence that I had exhausted the publick treasury, to maintain useles Fleets. He artfully spread it abroad, that my design in augmenting our naval strength, was to make myself Master of *Greece*, & then to invade the liberty of the *Athenians*; & he laid a plot to take away my life. He communicated his design to *Megacles*, who abhor'd the treason, & gave me notice of it.

I took all possible precautions to avoid falling a victim to the jealousy of *Lycurgus*. Yet he found means to cause an insurrection, & the fury of the people rose to such a height, that they set fire to my palace in the night. I ran to the apartment of *Phya*, but it was already consumed by the flames, & I had but just time enough to get away with my Son *Hippias*. I escap'd in the dark, & fled to the Island of *Salamis*, where I conceal'd myself for two whole years. I doubted not but that *Phya* had perish'd in the flames; & how great soever my ambition was, her death affected me infinitely more than the loss of my Crown.

In the mean while *Megacles* became jealous of *Lycurgus*, & their differences threw the City again into the utmost confusion. I gave *Megacles* notice of my escape, my loss of *Phya*, & the place of my retreat. He sent a proposal to me to return to *Athens*, and offer'd me his Daughter in marriage.

In order to engage the *Athenians* to come into our measures, we had recourse to Religion, & corrupted the Priests of *Minerva*. I left the Island of *Salamis*; but before I enter'd *Athens*, I stopt at a Temple, some furlongs from the City: There I found *Megacles*, who waited for me, with divers Senators, & a crowd of people. Sacrifices were offer'd, and the entrails of the victims examin'd; upon which the High-Priest declared in the name of the Goddess, that her City cou'd not be happy but by restoring me: whereupon I was crown'd with solemnity. The better to impose upon the people, *Megacles* chose out from among the young Priestesses, her who was of the most majestick stature. She was arm'd like the Daughter of *Jupiter*, the dreadful *Ægis* was upon her breast, and she held in her hand a shining lance; but her face was veil'd. I seated myself with her in a triumphal chariot, and we were conducted to the City: Trumpeters & Heralds went before, & cried with a loud voice, *People of Athens, Receive Pisistratus, whom Minerva, resolving to honour above all other mortals, brings back to you by her Priestess.*

The gates of the town were immediately open'd, & we went directly to the Fortress, where my marriage was to be celebrated: The Priestess stept down from her chariot, & taking me by the hand, led me into the inner apartment of the palace. As soon as we were alone, she took off her veil, & I perceived that it was *Phya*. Imagine the transports of my joy. My love & my ambition were both crown'd in one day. She gave me a brief account of her escaping

the flames, [ of the search she had made for me, ] & of her retiring to the Temple of *Minerva*, upon the report of my undoubted death.

*Megacles*, seeing all his projects disconcerted, employ'd all means to dispossess me again. He fancied that I had acted in concert with *Phya* to deceive him by false hopes. He spread a rumour at *Athens*, that I had corrupted the Pontiff, & had abused Religion to impose upon the people. They rose in arms against me a second time, & besieged the Fortrefs. *Phya*, seeing the cruel extremities to which I was reduc'd, and apprehending the effects I might feel of the fury of a superstitious & enraged multitude, found means to escape from the Fortrefs, leaving behind her this letter.

*It were unjust to deprive the Athenians of a King, like Pisistratus. He alone can preserve our Country from ruin. I am determin'd to sacrifice myself to its happiness; & the Goddess inspires me with this resolution, in behalf of her favourite City.*

This example of generosity fill'd me with admiration, overwhelm'd me with sorrow, & redoubled my love. *Megacles* being informed of *Phya's* flight, suspended the Siege, & offer'd me peace, upon condition, that I would divorce the Queen, & marry his Daughter. But I resolv'd to sacrifice my Crown, rather than betray my glory & my love. The Siege was renew'd with more vigour than ever, & after a long resistance, I was oblig'd to yield. I left *Attica*, & made my escape to *Eubœa*.

I wander'd a great while in that country, 'till being discover'd & persecuted by *Megacles*, I retir'd into the island of *Naxos*. I enter'd into the Temple of *Pallas*, situated near the sea-coast, to pay my devotions to the Protectress of *Athens*. Just as I had ended my prayer, I perceiv'd an urn upon the Altar, & going near it, I read this inscription. *Here rests*

the ashes of Phya, whose love to Pisistratus and her Country, made her a willing victim to their happiness.

This mournful spectacle renew'd all my sorrows; yet could I not tear myself away from that fatal place. I often went to the Temple to bewail my misfortunes. It was my only remaining consolation in this lonely condition, in which I suffer'd hunger, thirst, the inclemency of the seasons, [& all the hardships of a banish'd Man, who has no friend in whom he may confide.]

One day, while I was plung'd in the most melancholy reflections, and in a profound silence before the Altar, I know not whether in a vision, or a divine dream, but the Temple seem'd to shake, & the top of it to open; I beheld *Minerva* in the air, in the same form as when she came out of the head of *Jupiter*, & I heard her pronounce these words in a majestick & threatening tone: *It is thus the Gods punish those who abuse Religion by making it subservient to their ambition.* My soul was seized with a sacred horror, the presence of the Goddess confounded me, & laid open before my eyes all my crimes; I continu'd a great while without sense or motion.

From that time my heart was chang'd; I discern'd the true source of all my misfortunes. I detested that false policy, which makes use of wiles, artifice, and mean dissimulation. I resolv'd to follow other maxims for the future; to employ no methods, but what were noble, just & magnanimous; & to make it my endeavour to render the *Athenians* happy, in case the Gods should be appeased, & should suffer me to reascend the Throne. The Gods were appeas'd, & delivered me from my exile.

My Son *Hippias* engaged the *Argians*, & several Cities of *Greece*, to assist me; I went & join'd him at *Attica*. I first took *Marathon*, & then advanc'd

towards *Athens*. The *Athenians* came out of the City to give me battle. I sent some children on horseback to them, to assure them that I did not come to invade their liberties, but to restore the Laws of *Solon*. This moderation remov'd their fears, they receiv'd me with acclamations of joy; I ascended the Throne a third time, & my reign has never since been disturb'd.

While *Cyrus* staid at *Athens*, *Pisistratus* & *Solon* conducted him often to the publick shews. Magnificent Theatres, pompous decorations, & the nice rules, which have been since observ'd, were not then known. Tragedy was not in that perfection to which it was brought by *Sophocles*; but it answer'd all the views of policy, for which it was introduc'd.

The *Greek* Poets, in their dramatic performances, usually represented the tyranny of Kings, in order to strengthen the aversion which the *Athenians* had to Royalty: But *Pisistratus* ordered the deliverance of *Andromeda* to be acted. The Poet had scatter'd, throughout his Tragedy, several strokes of panegyrick, which were the more delicate, as they might be apply'd, not only to *Perseus*, but to *Cyrus*, who was descended from him.

After this entertainment, *Solon* led the young Prince to *Areopagus*, to take a repast there; which was more frugal than that at the Palace of *Pisistratus*, but not less agreeable. During the repast, *Cyrus* desir'd the old Sage to explain to him the political design, & principal parts, of Tragedy, which he did not yet understand. *Solon*, who was himself a Poet, answer'd:

The Theatre is a living picture of the virtues & passions of men. Imitation deceives the mind into a belief, that the objects are really present, & not represented.

You

You have formerly read our Poet, *Homer*; the Drama is only an abridgement of Epic-Poetry. The one is an action recited, the other an action represented. The one recounts the successive triumphs of virtue over vice & fortune; the other represents the unforeseen mischiefs caus'd by the passions. The one may abound with the marvellous & supernatural, because it treats of heroick virtues, which the Gods alone inspire; but in the other, where human passions prevail, the natural must be joined with the surprizing, to shew the effects & course of those passions. The heaping wonder upon wonder, transports the mind beyond the limits of nature, but it only excites admiration. On the contrary, by describing the effects of virtue and vice, both without & within us, Man is brought to see & know himself; the heart is touch'd, while the mind is diverted.

To reach the sublime, the Poet must be a Philosopher. The most beautiful flowers, graces, and paintings, only please the imagination, without satisfying the mind, or improving the understanding. Solid principles, noble sentiments, & various characters must be dispers'd throughout, in order to display to us, truth, virtue, & nature. Man must be represented as he is, & as he appears; in his native colours, & under his disguises; that the picture may resemble the original, in which there is always a contrast of virtues & imperfections. Nevertheless it is necessary to condescend to the weakness of mankind. Too much moralizing disgusts; too much reasoning tires. We must turn maxims into action, convey noble sentiments by short hints, & instruct rather by the manners of the Hero, than by his discourse.

These are the great rules founded upon human nature, & the springs which must be put in motion to make pleasure serviceable to instruction. I foresee  
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that, one day these rules may be improv'd. Hitherto I have contented myself with making the Theatre a school of Philosophy for the young *Athenians*, & useful to their education. It argues an ignorance of human-nature, to attempt to lead it to wisdom at once by constraint & severity. During the sprightliness & heat of youth, there is no fixing the attention of the mind, but by amusing it. This age is always averse to precepts; & it is therefore necessary to disguise them, under the form of pleasure.

*Cyrus* comprehended by this the great designs, both political & moral, of the theatre; & saw clearly at the same time, that the principal rules of Tragedy are not arbitrary, but taken from Nature. He thought he could not better shew his thankfulness to *Solon* for his instructions, than by letting him see the impression they had made upon him.

I now perceive, *said he*, that the *Egyptians* are much in the wrong to despise the *Greeks*, & especially you *Athenians*. They look upon your graces, your delicacies, and your ingenious turns, as frivolous thoughts, superfluous ornaments, & pretty toys, which denote a puerility of mind, & a weakness of genius, which cannot rise higher. But I see that you have a finer taste than other nations; that you are well acquainted with human-nature; & know how to make pleasures instructive. The people of other countries are only affected with masculine thoughts, violent motions, & bloody catastrophes. It is for want of sensibility that we do not distinguish, like you, the different shades of human thought & passion. We are not acquainted with those soft & sweet pleasures, which arise from delicate sentiments.

Upon this *Solon* could not forbear embracing him, & saying; Happy the Nation that is govern'd by a Prince who travels over the Earth & Seas, to carry back into his Country all the treasures of wisdom!

*Cyrus.*

*Cyrus*, soon after, prepar'd to leave *Athens*, & at parting, made the same promise to *Pisistratus*, which he had made to *Chilo* & *Leonidas*, of being ever a faithful Ally of *Greece*. He embark'd, with *Araspes*, at the port of *Phalerus*, in a *Rhodian* vessel, which was bound for *Crete*.

The Prince's design in going thither, was not only to study the Laws of *Minos*, but likewise to see *Pythagoras*, who had stopp'd there in his way to *Croton*. All the eastern *Magi*, whom that Sage had seen in his travels, had spoken of him to the Prince with encomiums. He was esteem'd the greatest Philosopher of his age, & thought to understand, best of all men, the antient Religion of *Orpheus*. His dispute with *Anaximander* the Naturalist, had fill'd all *Greece* with his fame, and divided all the learned. *Araspes* had been inform'd of this matter by the Philosophers of *Athens*, & during the voyage, gave *Cyrus* the following account of it.

*Pythagoras*, who was descended from the antient Kings of *Samos*, had been in love with learning from his tenderest years. He discover'd, from that time, a superior genius, and a continual thirst for truth. Not finding at *Samos* any Philosopher, who could satisfy his eager desire for knowledge, he left it at eighteen years of age, to seek elsewhere what he could not meet with in his own country. After having travell'd for several years in *Egypt* & *Asia*, he returned home, fraught with all the sciences of the *Chaldeans*, *Egyptians*, *Gymnosophists*, & *Hebrews*. The sublimity of his genius was equal to the extent of his learning, & the excellent qualities of his mind surpass'd both. His lively & fertile imagination did not hinder the justness of his reasoning.

*Anaximander* had gone from his own country, *Miletus*, to the island of *Samos*. He had all the talents which can be acquir'd by study, but his

understanding was more subtle than solid, his notions more learned than luminous, & his deluding eloquence full of sophistry. He was a Libertine in the bottom of his soul, yet affected all the outward appearances of an extravagant superstition. He held, as divine truths, all the fables of the Poets, & stuck to the literal sense of their allegories. He adopted all the vulgar opinions as principles, in order to degrade Religion, & make it monstrous. [His impiety did not proceed only from the vanity of making himself the head of a new Sect, but from ill nature. He hated mankind, and to gratify his humour, endeavour'd to destroy all the true pleasures of the mind, & all the delightful hopes which the idea of immortality inspires.]

*Pythagoras* openly oppos'd his mischievous maxims, & endeavour'd to purge Religion of those absurd opinions which dishonour it. *Anaximander*, covering himself with the veil of a deep hypocrisy, took occasion from thence to accuse him of impiety. He secretly made use of all arts to incense the people, and alarm *Polycrates*, who then reign'd at *Samos*. He address'd himself to all the Sects of Philosophers, & to the Priests of the different Divinities, to persuade them that the *Samian Sage*, by teaching the unity of one sole Principle, destroy'd the Gods of *Greece*. The King esteem'd and lov'd *Pythagoras*: Yet he let himself be surpriz'd and impos'd upon, by the artful representations, which *Anaximander* contriv'd to get laid before him. The Sage was banish'd from Court, & oblig'd to quit his country.

This story gave *Cyrus* a greater desire to see the Philosopher, & to learn the particulars of his dispute. The wind continued favourable, & they soon arriv'd in *Crete*.

THE

# THE TRAVELS OF CYRUS.

## BOOK VI.

**C**YRUS no sooner arriv'd in *Crete*, but he went to *Gnosſus*, the Capital of that Island, where he ſaw the famous Labyrinth made by *Dadalus*, and the magnificent Temple of *Jupiter Olympius*. The *Cretans* represented that

God without ears, to denote that the ſovereign Lord of the univerſe has no need of bodily organs to hear the complaints & prayers of men. (a)

This noble building ſtood within a large enclosure, in the miſt of a ſacred wood. The entrance into it was through a *Portico* of twenty pillars of oriental *Grenate*. The gate was of braſs, finely carv'd. Two large figures adorn'd the portal, the one repreſenting Truth, the other Juſtice. The Temple was an immense arch, which let in the light only above, in order to hide from the eye all objects abroad, except the Heavens. The inſide was a Periſtyle of *Porphyr*y & *Numidian* marble.

At certain diſtances one from another, were ſeveral Altars conſecrated to the celeftial Gods, with the Statues of terreſtrial Divinities between the pillars. The dome was cover'd on the outſide with plates of ſilver, & adorn'd on the inſide with the

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images

(a) Plut. of *Iſis* & *Osiris*.

images of Heroes, who had been deify'd for their merit.

Cyrus enters this Temple. The silence & majesty of the place fill him with awe & respect. He prostrates himself, & adores the Divinity present. He had learnt from Zoroaster, that the *Olympian Jupiter* (b) of the Greeks was the same with the *Oromazes* of the Persians, & the *Osiris* of the Egyptians.

He then cast his eye over all the wonders of art which were to be seen in this place. He was less struck with the richness & magnificence of the Altars, than with the nobleness & expression of the Statues. As he had learnt the Greek mythology, he could easily distinguish all the Divinities by their attributes, & discern the mysteries of religion, in the allegorical figures which were before him.

That which drew his attention more especially, was, that each of the celestial Deities held in his hand a tablet of massy Gold, upon which were written the exalted ideas of *Minos* in religion, and the several answers which the Oracles had given that Lawgiver, when he consulted them about the nature of the Gods, & the worship they requir'd.

Upon that of *Jupiter Olympius* were to be read these words: *I give being, life & motion to all creatures* (c). *No one can know me but he who seeks to resemble me* (d).

Upon that of *Pallas*; *The Gods manifest themselves to a pure heart, & are hid from those who endeavour to know them by the understanding alone* (e).

Upon

(b) The *Olympian Jupiter* of the Greeks was their supreme God, superior to *Jupiter the Guide*, & the same with *Saturn* & *Cælus*.

(c) See the Discourse pag. 17, 18.

(d) *Plat. Epinom.*

(e) *Ibid.*

Upon that of the Goddess *Urania*; *The divine laws are not chains to fetter us, but wings to raise us up to the bright Heavens* (f).

Upon that of the *Pythian Apollo* was this antient oracle: *The Gods take less delight to dwell in Heaven, than in the soul of the just, which is their true temple* (g).

While *Cyrus* was meditating on the sublime sense of these inscriptions, a venerable old man enters the Temple, prostrates himself before the statue of *Harpocrates*, and remains there a long time in profound silence. *Cyrus* suspects it to be *Pythagoras*, but dares not interrupt his devotion, [& continues to read what he sees written upon the golden tablets.]

*Pythagoras*, (for it was he,) having paid his homage to the Immortals, rises, & perceives the two strangers. He sees, in the air & mien of *Cyrus*, the marks which *Solon* had describ'd, when he gave him notice of the young Prince's departure for *Crete*. He accosts him with a salutation, makes himself known, & quickly understands that it is *Cyrus*.

The *Samian Sage*, that he might no longer interrupt the silence, which ought to be observ'd in a place dedicated to the adoration of the immortal Gods, led *Cyrus* and *Araspes* into the sacred wood adjoining to the Temple.

*Cyrus* then said to him, That which I have seen upon the golden tablets, gives me a high notion of your religion: I have made haste to come hither, not only to be instructed in the Laws of *Minos*, but to learn from you the doctrine of *Orpheus* about the Golden age. I am told, that it resembles that of the *Persians*, concerning the empire of *Oromazes*, and that of the *Egyptians*, relating to the reign of *Osiris*.

(f) *Plat. de Rep.*

(g) *Hierocles on the Golden Verses of Pythagoras.*

*Osiris*. 'Tis a pleasure to see the traces of those great truths in all nations: Vouchsafe to unfold to me your antient traditions.

*Solon*, reply'd *Pythagoras*, acquainted me with your departure for this Island. I was going to *Croton*, but I have put off my voyage, to have the pleasure of seeing a Hero, whose birth and conquests have been foretold by the Oracles of almost all nations. I will conceal nothing from you of the mysteries of wisdom, because I know that you will one day be the Lawgiver of *Asia*, as well as its Conqueror.

After this they sat down near a statue of *Minos*, in the midst of the sacred wood, & the Philosopher rehears'd to them all the mythology of the first *Greeks*, making use of the poetick style of *Orpheus*, which by its paintings and images render'd sensible the sublimest truths.

(b) In the Golden age, the inhabitants of the earth liv'd in a perfect innocence. Such as are the *Elysian Fields* for Heroes, such was then the happy abode of men. The intemperances of the air, & the war of the elements, were unknown. The north winds were not yet come forth from their deep grotto's: The Zephyrs only enliven'd all things with their soft & gentle breezes. Neither the scorching heats of summer, nor the severities of winter, were ever felt. The spring, crown'd with flowers, & the autumn, loaded with fruits, reigned together. Death, diseases & crimes durst not approach those happy places.

Sometimes these first men, reposing themselves in odoriferous groves, upon the ever-verdant turf, tasted all the purest pleasures of friendship. Sometimes they sat at the table of the Gods, and were feasted with Nectar and Ambrosia; at other times *Jupiter*, attended by all the Divinities, riding on his winged

(b) See the Disc. pag. 43. &c.

winged chariot, conducted them above the heavens. The Poets have not celebrated, nor known that highest place. It was there that Souls beheld truth, justice, & wisdom in their source. It was there that, with the eyes of the pure spirit, they contemplated the first Essence, of whose brightness, *Jupiter*, & the other Gods, are but so many rays. There they were nourished with beholding that object, till being no longer able to support its splendor, they descended again to their ordinary abode.

The [inferior] Deities at that time frequented the gardens of *Hesperides*, & took pleasure in conversing with men. The Shepherdesses were loved by the Gods, & the Goddesses did not disdain the love of Shepherds. The graces accompanied them every where, & these graces were the virtues themselves. But, alas! this Golden Age was of no long duration.

One day men neglecting to follow *Jupiter's* chariot, staid in the fields of *Hecate*, got drunk with Nectar, lost their taste for pure truth, & separated the love of pleasure from the love of order. The Shepherdesses saw themselves in fountains, & became enamour'd of their own beauty. Each had her thoughts wholly taken up about her self. Love left the Earth, & together with him all the celestial Divinities disappear'd. The *Sylvan* Gods were changed into *Satyrs*, the *Napææ* into *Bacchantes*, & the *Nayads* into *Syrens*. The *Virtues* & the *Graces* were no longer the same; & Self-love, the Parent of all vices, begot Sensuality, the source of all miseries.

All Nature is transformed in this lower sphere. The Sun has no longer the same force, nor the same beauty; its light is obscured. The Earth contracts a thick, dark, & ugly crust. The *Hesperian* gardens vanish; our globe falls to ruins; the abyss is open'd, & over-flows it: It is divided by seas, into islands  
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& continents. The fruitful hills become craggy rocks, & the delightful vallies frightful precipices. Nothing remains but the ruins of the old world drown'd in the waters.

The wings of the Soul are clipt; its subtile vehicle is broken; and Spirits are precipitated into mortal bodies, where they undergo divers Transmigrations, till they are purged of their crimes by expiatory pains. It was thus that the Iron-age succeeded to the Golden, & it will last ten thousand years, during which time *Saturn* hides himself in an inaccessible retreat: But in the end, he will resume the reins of his Empire, & restore order to the Universe. All Souls will then be re-united to their Principle.

This, continued *Pythagoras*, is the allegory by which *Orpheus* & the *Sibyls* have made us understand the first state of man, & the misery into which he is fallen. Our mortal body is the punishment of our crimes; & the disorder of our heart is an evident proof of our being degraded.

I perceive, said *Cyrus*, that in the main the principles of *Zoroaster*, *Hermes*, & *Orpheus* are the same. All their allegories abound with the sublimest truths. Why then will your Priests reduce all to an outward worship? They have spoken to me of *Jupiter*, only as of a Law-giver, who promises his Nectar and Ambrosia, not to solid virtues, but to the belief of certain opinions, & the observance of some ceremonies, which are of no use, either to enlighten the mind, or to purify the heart.

The corruption & avarice of the Priests, reply'd *Pythagoras*, are the source of all those mischiefs. The Ministers of the Gods, who were establish'd principally to make men good, turn the Priesthood into a vile trade, & stick to the outward shew of Religion. Vulgar minds, not understanding the myste-

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rious meaning of the sacred rites, fall into a gross superstition, while bold inconsiderate men give themselves up to impiety.

This is the source of the different Sects which fill all Greece. Some despise even the purest Antiquity; others deny the necessity of an outward worship; others attack the eternal wisdom, because of the evils & crimes which happen here below. *Anaximander*, and his audacious School, actually spread abroad at this time throughout Greece, that *Nature & God are the same thing*. Every one forms a system after his own fancy, without respecting the doctrine of the antients.

When *Cyrus* heard him name *Anaximander*, he said to him, I have been inform'd of the cause of your disgrace & exile; but have a great desire to know the particulars of your dispute with the *Milesian* Philosopher. Tell me in what manner you opposed his doctrine: It will perhaps be of use to preserve me from those dangerous maxims. I have already seen at *Ecbatan* several *Magi*, who talk the same language with *Anaximander*. The errors of the human mind are pretty near the same, in all countries & in all times.

The particulars of that dispute, answer'd *Pythagoras*, will be long; but I shal not offer to shorten them, lest I should become obscure.

Upon my return to *Samos*, continued the Philosopher, after my long travels, I found that *Anaximander* had already spread every where his impious doctrine. The young people had embrac'd it; the love of novelty, the inclination to flatter their passions, the vanity of thinking themselves wiser than other men, had blinded their understandings and drawn them to those errors.

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In order to remedy these mischiefs, I attack'd the principles of the *Milesian*. He had me cited before a Tribunal of Pontiffs in the Temple of *Apollo*, where the King & all the *Grandeess* were assembled. He began by representing my doctrine under the most odious form, gave false & malicious turns to my words, & endeavour'd to make me suspected of the impiety of which he himself was guilty. I then rose & spoke in the following manner.

O King! Image of the great *Jupiter*! Priests of *Apollo*! & you Judges here assembled! Harken to me, & judge of my innocence. I have travell'd among all the different nations of the universe, to learn wisdom, which is only to be found in the tradition of the antients. I have discover'd, that from the origin of things, Men ador'd but one sole, eternal Principle; that all the Gods of *Greece* are but different names to express the attributes of the Divinity, the properties of Nature, or the virtues of Heroes.

I find that it is a stedfast maxim in all nations, that men are not what they were in the Golden Age; that they are debas'd & degraded; & that Religion is the only means to restore the Soul to its original grandeur, to make its wings grow again, & to raise it to the ethereal regions, from whence it is fallen.

Our first duty as Men consists in the civil & social virtues, and next we ought to resemble the Gods, by a disinterested love of beauty & perfection, or love of virtue for virtues sake. This is the only worship worthy of the immortals, & this is all my doctrine.

*Anaximander* then rose in the midst of the assembly; his age, talents, & reputation gain'd him a silent & universal attention. *Pythagoras*, said he, destroys Religion by his refinements. His love of

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Perfection is a chimera. Let us consult Nature, let us search into all the secret recesses of man's heart, let us interrogate men of all nations; we shall find, that self-love is the source of all our actions, of our passions, & even of our virtues. *Pythagoras* loses himself in his refin'd reasonings; I keep to simple Nature, & there I find my principles. The feeling & sentiment of all hearts authorizes my doctrine, & this kind of proof is the shortest & most convincing.

*Anaximander*, answer'd I, substitutes unruly Passions in the place of just Sentiments. He affirms boldly, but he proves nothing. That is not my method; my proofs are these:

The Gods do good for the pure love of good; the Soul is a part of their substance; & consequently may imitate them, & love Virtue for itself. Such was the primitive nature of man: *Anaximander* cannot deny it without over-turning Religion.

This doctrine has an influence upon all the social duties. If we can love nothing but with regard to our selves, each member of the society will come by degrees, to consider himself as an independent being, made for himself. There will be no reason to sacrifice private interest to publick good. Noble sentiments & heroick virtues will be destroy'd. Nor is this all: Every hidden crime will soon be authoriz'd. If Virtue be not amiable for it self, every one will forsake it, when he can hide himself from the eyes of the publick. He will commit all crimes without remorse, when interest carries him to it, & he is not with held by fear: And thus is all society dissolv'd. Whether therefore you consider Religion or Policy, both conspire to prove my doctrine.

Here *Anaximander* answer'd. *Pythagoras* is not only unacquainted with human nature, but is like-

wise ignorant of the history of the Gods. He says, that we must resemble them. They swim in delights above, & nothing disturbs their repose. To imitate them, we likewise must love pleasure. They give us passions, only that we may satisfy them. *Jupiter* himself shews us an example. Pleasure is the great law, both of mortal & immortal natures: Its attractive force is irresistible, & it is the only moving spring of man's heart.

We always love with pleasure, answer'd I, but we do not always love for the sake of pleasure. We may love Justice for the good which it procures us, & we may also love it for it self. It is this which makes the difference between heroick & common virtue. The true Hero does noble actions from noble motives.

O *Samians!* *Anaximander* endeavours not only to cloud your minds, but to corrupt your manners. He deceives you by sticking to the literal sense of your Mythology. The Gods, who are exempt from human weaknesses, do not descend upon earth to satisfy their passions. All that wise Antiquity tells us of the amours of *Jupiter* and the other Divinities, are but ingenious allegories, to represent the pure commerce of the Gods with Mortals in the Golden Age. But the Poets, who seek only to please, & to strike the imagination, by heaping wonders upon wonders, have disfigured your Mythology by their fictions.

*Anaximander* then interrupting me, cry'd out; Will you suffer, O *Samians!* your Religion to be thus destroy'd, by turning its mysteries into allegories, blaspheming against the sacred books of your Poets, & denying the most undoubted facts of tradition? *Pythagoras* overthrows your Altars, your Temples, & your Priesthood, that he may lead you

to impiety, under pretence of destroying superstition.

A confused murmur immediately rose in the assembly. They were divided in their sentiments. The greatest part of the Priests treated me as an impious person, & an enemy of Religion. Perceiving then the deep dissimulation of *Anaximander*, & the blind zeal of the people, who were deluded by Sophistry, it was impossible for me to contain myself; & raising my voice, I said;

O King, Priests, & *Samians*! hearken to me for the last time. I would not at first lay open the mysteries of *Anaximander's* monstrous system, nor endeavour in a publick assembly to render his person odious, as he has endeavoured to do mine. Hitherto I have respected his grey hairs; but now that I see the abyss into which he seeks to lead you, I can no longer be silent, without betraying the Gods & my Country.

*Anaximander* seems to you to be zealous for Religion, but in reality he endeavours to destroy it. Hear what his principles are, which he teaches in secret to those who will listen to him.

There is nothing in the universe but *matter* and *motion*. In the fruitful bosom of infinite matter, every thing is produc'd by an eternal revolution of forms. The destruction of some is the birth of others. The different disposition of the atoms makes the different sorts of minds: But all is dissipated & plung'd again into the same abyss after death. According to *Anaximander*, that which is now stone, wood, metal, may be dissolv'd not only into water, air, & pure flame, but into thinking, reasoning minds. According to him, our own idle fears have dug the infernal pit, & our own scared imagination is the source of those famous rivers which flow in gloomy

*Tartarus.* Our superstition has peopled the celestial regions with Gods and Demi-Gods; and it is our vanity which makes us imagine that we shall one day drink nectar with them. According to him, Goodness & Malice, Virtue & Vice, Justice & Injustice, are but names which we give to things, as they please or displease us. Men are born vicious or virtuous, as Tygers are born fierce, & Lambs mild. All is the effect of an invincible Fatality; & we think that we chuse, only because the sweetness of pleasure hides the force which irresistibly draws us. This, O *Samians*! is the dreadful precipice to which he would lead you.

While I am speaking the Gods declare themselves. The Thunder rattles, & the impetuous winds mix & confound the elements. The whole Assembly is fill'd with horror & dread. I prostrate my self at the foot of the Altar, & cry out, O celestial Powers! give testimony to the truth, the love of which you alone inspire. Immediately the storm is succeeded by a profound calm. All Nature is hush'd & silent. A divine voice seems to come from the furthest part of the Temple, and to say; *The Gods do good for the sole love of good. You cannot honour them worthily, but by resembling them* (i).

The Priests, & the multitude, who were more struck with the prodigy than they had been with the truth, chang'd their sentiments, & declar'd in my favour. *Anaximander* perceived it, & imagining that I had corrupted the Pontiffs in order to delude the people, cover'd himself with a new kind of hypocrisy, & said to the Assembly: The Oracle has spoken, & I must be silent. I believe, but I am not yet enlighten'd. My heart is touch'd, but my understanding is not yet convinced. I desire to dis-

(i) *Hier.* on the Golden verses of *Pythagoras*,

course with *Pythagoras* in private, & to be instructed by his reasonings.

Being moved and affected with *Anaximander's* seeming sincerity, I embraced him with tears of joy in the presence of the King & the Pontiffs, & conducted him to my own house. The impious wretch imagining that it was impossible for a man of sense not to think as he did, believ'd that I affected this zeal for Religion, only to throw a mist before the eyes of the people. We were no sooner alone, than he changed his style, & said to me.

The dispute between us is reduc'd to this question; Whether eternal Nature acts with wisdom & design, or takes all sorts of forms by meer necessity. Let us not dazzle our eyes with vulgar prejudices. A Philosopher cannot believe but when he is forced to it by a complete evidence. I reason only upon what I see; & I see nothing in all Nature but an immense matter, & an infinite activity. This active matter is eternal. Now an infinite active force must, in an eternal duration, of necessity give all sorts of forms to an immense matter. It has had other forms than what we see at present, & it will take new ones: Every thing has chang'd, & does change, & will change; such is the eternal circle in which the atoms roll.

What you offer, reply'd I, is nothing but sophistry instead of proof. You see nothing in all nature, say you, but an infinite activity & an immense matter. I allow it: But does it follow from thence, that the infinite activity is a property of matter? Matter is eternal, (add you) & it may be so, because the infinite force which is always acting, may have always produced it: But do you conclude from thence that it is the only existing substance? I shall agree also that an all-powerful force may in

an eternal duration give all sorts of forms to an immense matter: But is this a proof that that Force acts by a blind necessity & without design? Tho' I shou'd admit your principles, I must deny your consequences, which seem to me absolutely false: My reasons are these:

The idea which we have of matter, does not necessarily include that of activity. Matter does not cease to be matter when in perfect rest. It cannot restore motion to it self when it has lost it. From whence I conclude, that it is not active of it self, & consequently that infinite force is not one of its properties.

Further, I perceive in my self & in several beings about me a reasoning principle which feels, thinks, compares & judges. Now it is absurd to suppose that matter without thought & sensation, can become sensible and intelligent, merely by change of place or form: There is no connection between these ideas. Yet I allow that the quickness of our sensations depends often upon the motion of the humours in the body; & this proves that spirit & body are united but by no means that they are the same: & from the whole I conclude, that there is in Nature another substance besides matter, & consequently that there may be a Sovereign Intellect much superior to yours to mine, and to all those with which we are acquainted.

In order to know whether there be such an Intellect, I run over all the wonders of the universe. I observe the constancy and regularity of its laws, the fruitfulness and variety of its productions, the connection and agreement of its parts, the conformation of animals, the structure of plants, the order of the elements, & the revolutions of the heavenly bodies. I cannot doubt but that all is the effect of art

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contrivance, & of infinite wisdom: And from this I conclude, that the infinite force which you acknowledge to be in nature, is a sovereign Mind.

I remember, said *Cyrus*, [interrupting him here] that *Zoroaster* laid open to me all those beauties & wonderful appearances. A superficial view of them might leave the mind in some uncertainty; but when we descend to particulars, when we enter into the sanctuary of Nature, and study its secrets to the bottom, it is impossible any longer to hesitate. I do not see how *Anaximander* cou'd resist the force of your arguments.

After having laid before him, reply'd *Pythagoras*, the motives which induc'd me to believe, I desir'd him to tell me his objections.

A Being infinitely wise and powerful, said he, must have all kinds of perfection. His goodness must be answerable to his wisdom, and his justice equal to his power. Nevertheless, [according to your System] the universe is full of imperfections & vices. All Nature abounds with Beings unhappy & wicked. Now I cannot conceive how sufferings & crimes can begin or subsist under the empire of a being supremely good, wise, & powerful. The idea of a cause infinitely perfect seems inconsistent with effects so contrary to his beneficent nature. This is the reason of my doubts.

How! answer'd I, will you deny what you see clearly, because you do not see further? The smallest light engages us to believe, but the greatest obscurity is not a sufficient reason for denying. In this twilight of human life, the eye of the understanding is too weak to discover even first principles in their perfect evidence. We only get a glimpse of them at a distance, & as it were, by an accidental ray, which suffices to conduct us; but it is

not a light which dispels all obscurity. Will you reject the most convincing proofs of the existence of a sovereign Intelligence, because you see not the secret reasons of his conduct? Will you deny eternal Wisdom, merely because you cannot conceive how Evil can subsist under its government? O *Anaximander*! is this reasoning?

You do me wrong, reply'd *Anaximander*; I neither affirm nor deny any thing, but I doubt of every thing, because I see nothing demonstrated. I find myself in the necessity of fluctuating for ever in a sea of uncertainties. (k)

I perceiv'd that his blindness was going to lead him into all sorts of absurdities. I resolv'd to follow him to the very brink of the precipice, & shew him all the horrors of it, in order to bring him back. Let us follow, said I, step by step, the consequences of your system.

To *demonstrate* (l) is to prove, not only that a thing is, but the impossibility of its not being. You cannot prove in this manner the existence of bodies: Would this be sufficient to make you doubt whether there are bodies? One may demonstrate the connection of ideas, but facts can be proved only by the testimony of the senses. To require demonstration in matters of sensation, & to appeal to sensation where demonstration is necessary, is to overturn the nature of things. 'Tis the same folly as to desire to see sounds & hear colours. When there are strong reasons for believing, & nothing obliges us to doubt, the mind should yield to this evidence. It is not a geometrical demonstration, neither

(k) See the Disc. pag. 36.

(l) I speak here of geometrical & metaphysical demonstration.

neither is it a mere probability, but such a proof as is sufficient to determine us (m).

The senses, said *Anaximander*, often deceive us, & their testimony is not to be relied on. Life is perhaps but a continued dream, where all is illusion.

I agree, reply'd I, that the senses often deceive us; but is this a proof that they always do so, or that they are never to be rely'd on? I believe that there are bodies, not upon the credit of one or more senses, but upon the concurrent testimony of all the senses, in all men, in all times, and in all places. Now as universal & immutable ideas are equivalent to demonstrations in the sciences, so the continual harmony, & almost infinite combination of our sensations are proofs in points of fact.

I have brought you now, replied *Anaximander*, where I would have you. Our ideas are as uncertain as our sensations. There is no such thing as demonstration, or as immutable & universal truths. [I know not indeed whether there exist any other beings besides my self. But if there do, what appears true to some, may seem false to others.] It does not follow that a thing is true because it appears so. A mind which is deceived often, may be deceived always. And this possibility is sufficient alone to make me doubt of every thing.

Such is the nature of our understanding, reply'd I, that we cannot refuse to do homage to truth when it is clearly discern'd; we are forced to acquiesce; we are no longer free to doubt. Now this impossi-

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(m) The source of *Pyrrhonism* is frequently the not distinguishing between *Demonstration*, *Proof* & *Probability*. A *Demonstration* is where the contradictory is impossible: A *Proof* where there are strong reasons for believing, and none against it: A *Probability*, where the reasons for believing are stronger than those for doubting.

bility of doubting, is what men call evidence, conviction. The mind of man can go no further.

O *Anaximander*, you think that you reason better than other men; but by too much refining you destroy pure reason. Observe the inconstancy of your mind, & the inconsistency of your discourse. You was at first for demonstrating that there is no sovereign Intelligence. When I shew'd you that your pretended demonstrations were only loose suppositions, you then took refuge in a general doubting; & now at last your Philosophy terminates in destroying reason, rejecting all evidence, and maintaining that there is no rule whereby to make any settled judgments. It is to no purpose therefore to reason longer with you.

Here I was silent to listen to what he would answer; but finding that he did not speak, I thus resum'd my discourse; I suppose that you doubt seriously; but is it want of light, or the fear of being convinced, which causes your doubts? Enter into your self: Truth is better felt than understood. Harken to the voice of Nature which speaks within you; she will soon rise up against all your subtilties. Your insatiable thirst of happiness, will give your understanding the lie, when it rejoices in the unnatural hope of your approaching extinction. Once again, I say, enter into your self: Impose silence upon your imagination & your passions, you will have, in the inmost of your soul, an inexpressible feeling of the Divinity, which will not suffer you to doubt. It is by hearkening to this internal evidence that your understanding & your heart will be reconciled. On their reconciliation depends the peace of the soul, & it is in this tranquillity alone that we can hear the voice of wisdom, which supplies the defects of our reasonings. Here *Pythagoras* ceas'd, & *Cyrus* said. You

You join the most affecting considerations with the most solid arguments. Whether we consult the idea of the first Cause, or the nature of its effects, the happiness of man, or the good of society, reason or experience, all conspire to prove your system. But to believe that of *Anaximander*, we must take for granted against all reason, that motion is an essential property of matter, that matter is the only existing substance, & that infinite force acts without knowledge or design; notwithstanding all the marks of wisdom that shine throughout the universe. I do not conceive how men can hesitate between the two systems. The one is obscure to the understanding, denies all consolation to the heart, & is destructive of society. The other is full of light & of comfortable ideas, produces noble sentiments, & strengthens all the duties of civil life.

But this is not all. Methinks you have been too modest upon the strength of your arguments. They seem to me invincible & demonstrative. One of the two systems must be true. The eternal Nature is either blind matter, or a wise Intelligence; there is no medium. You have shewn that the first opinion is absurd: The other therefore is evidently true & solid. Make haste to tell me, O wise *Pythagoras*! what impression your discourses made upon *Anaximander*.

He withdrew, answer'd the Philosopher, in confusion & despair, & with a resolution to ruin me. As weak eyes which the Sun dazles & blinds, such was the heart of *Anaximander*. Neither prodigies nor proofs, nor other considerations, can move the soul, when error has seiz'd upon the understanding by the corruption of the heart.

Since my departure from *Samos*, I hear that he is fallen into the wild extravagance which I had fore-

foreseen : Being resolv'd to believe nothing which could not be demonstrated with geometrical evidence, he is come not only to doubt of the most certain truths, but to believe the greatest absurdities. He maintains, without any allegory, that all he sees is but a dream; that all the Men who are about him are phantoms; that it is he himself who speaks to & answers himself, when he converses with them; that the Heaven & the Earth, the Stars & the Elements, plants & trees, are only illusions; & in a word, that there is nothing real but himself. At first he was for destroying the divine Essence to substitute blind Nature in its place: At present he has destroy'd that Nature it self, & maintains that he is the only existent being. (n)

Thus ended the conversation between *Cyrus* & *Pythagoras*. The Prince was touch'd with the consideration of the weakness of human understanding. He saw by the example of *Anaximander*, that the most subtle Genius's may go gradually from impiety to extravagance, & fall into a philosophical delirium, which is as real a madness as any other.

*Cyrus* went the next day to see the Sage, in order to put some questions to him about the Laws of *Minos*.

The profound peace, said he to *Pythagoras*, which is at present in *Persia*, gives me leisure to travel. I am going over the most famous countries to gather useful knowledge. I have been in *Egypt*, where I have inform'd my self of the laws & government of that kingdom. I have travell'd over *Greece* to acquaint my self with the different Republicks which compose it, especially those of *Lacedemon* & *Athens*.  
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(n) The language of the modern *Egomists*, & of *Carnades* heretofore. See Disc. pag 36.

The antient Laws of *Egypt* seem to me to have been excellent, and founded upon Nature; but its form of government was defective. The Kings had no bridle to restrain them. The thirty Judges did not share the supreme authority with them. They were but the interpreters of the Laws. Despotick power & conquests at last destroy'd that Empire.

I fear that *Athens* will be ruin'd by a contrary fault. Its government is too popular & tumultuous. The Laws of *Solon* are good, but he has not had sufficient authority to reform the genius of a people which have an unbounded inclination for liberty, luxury & pleasure.

*Lycurgus* has provided a remedy for the defects which ruin'd *Egypt*, & will destroy *Athens*. But his Laws are too contrary to Nature. Equality of ranks, & community of goods, cannot subsist long. Besides, his Laws, while they restrain the passions on one side, indulge them too much on another; & while they proscribe sensuality, they favour ambition.

None of these three forms of government seem to me to be perfect. I have been told, that *Minos* heretofore establish'd one, in this Island, which was free from the defects I have mention'd.

*Pythagoras* admir'd the young Prince's penetration, & conducted him to the Temple, where the Laws of *Minos* were kept in a golden box.

*Cyrus* found there all that regarded Religion, Morality & Policy, & whatever might contribute to the knowledge of the Gods, himself, & other men. He found in this sacred book all that was excellent in the Laws of *Egypt*, *Sparta*, & *Athens*, & thereby perceiv'd, that as the *Egyptian* knowledge had been useful to *Minos*, so *Lycurgus* & *Solon* were indebted to the *Cretan* Law-giver for the most valuable parts of their Institutions: And it was upon  
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this model also, that *Cyrus* form'd those admirable Laws which he establish'd in his Empire, after having conquer'd *Asia*.

*Pythagoras*, after this, explain'd to him the form of Government of antient *Crete*, & how it provided equally against despotick power and anarchy. One would think, added the Philosopher, that a Government so perfect in all its parts, should have subsisted for ever. And indeed the successors of *Minos* reign'd for some Ages like worthy Children of such a Father; but by degrees they degenerated. They did not think themselves great enough while they were only the Protectors of the Laws; they would substitute their arbitraty will in the place of them. The *Cretans* oppos'd the innovation. From thence sprung discords & civil wars. In these tumults the Kings were dethron'd, exil'd, or put to death; & Usurpers took their place. These Usurpers, to flatter the people, weaken'd the authority of the Nobles. The Deputies of the people, invaded the sovereign authority; Monarchy was abolish'd, & the government became popular.

Such is the sad condition of human things. The desire of unbounded authority in Princes, and the love of independence in the People, expose all Kingdoms to inevitable revolutions. Nothing is fix'd or stable among men. [Their passions, sooner or later, get the better of the best Laws.]

*Cyrus* understood by this, that the safety & happiness of a Kingdom do not depend so much upon the wisdom of Laws, as upon that of Rulers. [Neither is it the form of Government which makes Nations happy; all depends on the conduct of Governors, their steady execution of the Laws, and their own strict observance of them.] All sorts of Government are good, when those who govern seek only

only the publick welfare; but they are all defective; because the Governors, being but men, are imperfect.

After several such conversations with the wife *Samian*, the Prince prepar'd to continue his travels, & at parting said to him, I am extremely concern'd to see you abandon'd to the cruelty of capricious Fortune! How happy should I be, to spend my life with you in *Persia*! I will not offer you pleasures, or riches, which allure other men; I know you would be little mov'd by them: You are above the favours of Kings, because you see the vanity of human grandeur. But I offer you, in my dominions, peace, liberty, & the sweet ease which the Gods grant to those who love wisdom.

I should be very glade, reply'd *Pythagoras*, to live under your protection with *Zoroaster* & the *Magi*; but I must follow the orders given me by the Oracle of *Apollo*. A mighty Empire is rising in *Italy*, which will one day become Master of the world: Its form of Government is like that establish'd at *Crete* by *Minos*. The genius of the People is as warlike as that of the *Spartans*. The generous love of their Country, the esteem of personal poverty, in order to augment the publick treasure, the noble & disinterested sentiments which prevail among the Citizens, their contempt of pleasure, & their ardent zeal for liberty, render them fit to conquer the whole world. I am to introduce there the knowledge of the Gods, & of Laws. I must leave you, but my heart will follow you every where. You will doubtless extend your conquests, as the Oracles have foretold. May the Gods preserve you then from being intoxicated by sovereign power! May you long feel the pleasure of reigning only to make other men happy! Fame will inform me of your successes. I shall often ask,

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*Has not grandeur made a change in the heart of Cyrus? Does he still love Virtue? Does he continue to fear the Gods?* Though we now must part, we shall meet again in the abode of the Just. Ah *Cyrus*! how joyful shall I be to see you again after death, among the good Kings, who are crown'd by the Gods with immortal glory! Farewel, Prince, farewell; & remember that you never employ your power but to manifest your goodness.

*Cyrus* was so much affected, that he could not speak. He respectfully embraced the old Man, and bedew'd his face with tears. But, in short, they must separate. *Pythagoras* embark'd very soon for *Italy*, & the Prince in a *Phœnician* vessel for *Tyre*.

As they were sailing from *Crete*, & the coasts of *Greece* began to disappear, he felt an inward regret, & calling to mind all he had seen & heard in those countries, said to *Araspes*: What! is this the Nation that has been represented to me, as so superficial & trifling? I have found there great Men of all kinds, profound Philosophers, able Warriors, wise Politicians, & Genius's capable of reaching the heights & dephts of all things.

It is true, they love the agreeable kinds of knowledge, more than abstract ideas; the arts of imitation more than nice speculations: but they do not despise the sublime sciences. On the contrary, they excel in them, when they apply their minds to the study of them.

They love strangers more than other nations, for which their country deserves to be stiled the common country of mankind. They seem indeed to be sometimes taken up too much with trifles & amusements; but the great men among them have the secret of preparing the most important affairs, even while they are diverting themselves. They are sensible that the  
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mind has need now & then of rest; but in these relaxations they can put in motion the greatest machines by the smallest springs. They look upon life as a kind of sport, but such as resembles the Olympick games, where mirthful dancing is mix'd with laborious exercises.

I admire, said *Araspes*, the politeness of the *Greeks*, & all their conversable qualities. But I cannot esteem them for their talents or their sciences. The *Chaldeans* & *Egyptians* surpass them exceedingly in all solid knowledge.

I am of a very different sentiment from you, reply'd *Cyrus*. It is true indeed, we find sublime ideas, & useful discoveries among the *Chaldeans* & *Egyptians*; but their depth of science is often full of obscurity. They know not, like the *Greeks*, how to come at unknown truths, by a chain of known & easy ones. That ingenious method of ranging each idea in its proper place, of leading the mind by degrees from the most simple truths to the most compounded, with order, perspicuity, & brevity, is a secret with which the *Chaldeans* and *Egyptians*, who boast of having more of original genius, are little acquainted. This, nevertheless, is the true science, by which man is taught the extent & bounds of his understanding; & it is for this reason that I prefer the *Greeks* to other nations, & not because of their politeness.

True politeness is common to refined genius's of all nations, & is not peculiar to any one people. External civility is but the form establish'd in different countries for expressing that politeness of the mind. I prefer the civility of the *Greeks* to that of other nations, because it is more simple, and less troublesome. It excludes all superfluous formality: Its only aim is to render company & conversation

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easy & agreeable. But internal politeness is very different from that superficial civility.

You were not present that day, when *Pythagoras* spoke to me upon this head. This is his notion of Politeness, to which his own practice is answerable. *It is an evenness of soul which excludes at the same time both insensibility & too much earnestness. It supposes a quick discernment, to perceive immediately the different characters of men; & by an easy condescension, adapts it self to each man's taste, not to flatter, but to calm his passions. In a word, it is a forgetting of our selves, in order to seek what may be agreeable to others; but in so delicate a manner as to let them scarce perceive that we are so employ'd. It knows how to contradict with respect, & to please without adulation, & is equally remote from an insipid complaisance & a mean familiarity.*

In this manner *Cyrus* & *Araspes* discoursed together, till by contrary winds they were obliged to cast anchor on the coast of *Cyprus*. The Prince took this opportunity to visit the Temple of *Paphos* & the Groves of *Idalia*, consecrated to the Mother of Love. The sight of these famous places brought to his mind, what *Pythagoras* had said concerning the corruption of the Greek Poets, & the monstrous productions of their wild and licentious imaginations. They had debased the primitive Theology of *Orpheus*, brought the Heavenly Powers down from the *Empyreum*, to place them on the mountains of *Greece*, as in their highest Heaven; & had ascribed to them not only human passions, but the most shameful vices. *Cyrus* laid hold of the first favourable moment to quit this profane Island, & soon after landed at *Tyre*.

THE

# THE TRAVELS

## OF

# CYRUS.

### BOOK VII.

**T**HE King of *Babylon* had destroy'd ancient *Tyre*, after a thirteen-year's siege. The *Tyrians* foreseeing that their City would be taken, had built another in a neighbouring island, thirty furlongs from the shore. This island stretched it self in form of a crescent, and enclos'd a bay, where the Ships were shelterd from the winds. Divers rows of Cedars beautify'd the port; and on each side of it was a fortress for the security of the Town & of the shipping.

In the middle of the mole was a Portico of twelve rows of pillars, with several galleries, where, at certain hours of the day, the people of all nations assembled to buy & sell. There one might hear all languages spoken, & see the manners & habits of all the different nations; so that *Tyre* seem'd the Capital of the Universe.

An infinite number of vessels were floating upon the water; some going, others arriving. A prodigious throng of people cover'd the keys. [In one place they were cutting the Cedars of *Lebanon*.] In another they were launching new-built vessels, with loud shouts, that made the shore resound:] Some were furling their sails, while the weary

rowers enjoy'd repose: [Others were hastening to leave the Port.] Some were busy in unloading ships; some in transporting merchandize; and others in filling the magazines. All were in motion, earnest at work, & eager in promoting trade.

*Cyrus* observ'd with pleasure this [scene of hurry & business,] & advancing towards one end of the mole, met a man, whom he thought he knew. Am I deceiv'd, cry'd out the Prince, or is it *Amenophis*, who has left his solitude, to come into the society of men? It is I, reply'd the sage *Egyptian*. I have chang'd my retreat in *Arabia* for another at the foot of Mount *Lebanon*. *Cyrus* surpriz'd at this alteration, ask'd him the reason. *Arobal*, said *Amenophis*, is the cause of it. That *Arobal*, of whom I spoke to you formerly, who was prisoner with me at *Memphis*, & my fellow-slave in the mines of *Egypt*, was Son to the King of *Tyre*, but knew not his birth. He has ascended the throne of his ancestors; & his true name is *Ecnibal*. I enjoy a perfect tranquillity in his dominions. Come, & see a Prince who is worthy of your friendship. Inform me first, replied *Cyrus*, of all that has happen'd to him since his departure from *Arabia*. Your friendship for him made me sollicitous for his success, & I rejoice with you on your finding him again; but I cou'd never forgive his leaving you.

*Amenophis* led the Prince & *Araspes* into the hollow of a rock, from whence they had a view of the sea, the city of *Tyre*, and the fertile fields near it. On one side mount *Lebanon* bounded the prospect, & on the other the Isle of *Cyprus* seem'd to fly away upon the waters. They all three sat down upon a bed of moss, and the *Egyptian* Sage thus began his relation of the adventures of the *Tyrian* King.

While

While *Ecnibal* was yet a child in his cradle, his Father dy'd. His Uncle *Itobal* aspiring to the Royalty, resolv'd to rid himself of the young Prince. But *Bahal*, to whom his education was entrusted, spread a report of his death, to preserve him from the cruelty of the Tyrant, & sent him to a solitary part of the country, at the foot of Mount *Lebanon*, where he made him pass for his own Son, under the name of *Arobal*. [There he went frequently to see & to discourse with the Prince,] but without discovering to him his birth. When he was in his fourteenth year, *Bahal* form'd a design to place him upon the throne. But the Usurper being appriz'd of the projects of the faithful *Tyrian*, shut him up in a close prison, & threaten'd him with the most cruel death, if he did not deliver up the young Prince into his hands. *Bahal*, however, kept silence, & was resolv'd to die rather than betray his duty and affection for *Ecnibal*.

In the mean while, the Tyrant seeing that the Heir of the Crown was yet living, was greatly disturb'd & incens'd. In order to satiate his rage, and calm his disquiets, he gave order to extinguish the whole race of *Bahal*. But a faithful Slave having private notice of it, contriv'd *Ecnibal*'s escape; so that he left *Phœnicia* without knowing the secret of his birth.

*Bahal* got out of prison, by throwing himself from a high tower into the sea, got ashore by swimming, & retir'd to *Babylon*, where he made himself known to *Nabuchodonosor*. He stirr'd up that Conqueror to make war upon *Itobal*, and to undertake the long siege of *Tyre*. The King of *Babylon* being inform'd of the bravery & capacity of *Bahal*, chose him to command in chief at that Siege. *Itobal* was kill'd, & after the Town was taken, *Bahal* was rais'd to the Throne of *Tyre* by *Nabuchodonosor*, who in that manner recompens'd his services & fidelity.

*Bahal* did not suffer himself to be dazzled by the lustre of Royalty. His first care was to send over all *Asia* to seek *Ecnibal*; but he could learn no news of him; for we were then in the mines of *Egypt*.

The young Prince having wander'd long in *Africa*, & lost the Slave who conducted him, engag'd himself in the *Carian* troops, being resolv'd either to end his days, or to distinguish himself by some glorious action. I have formerly given you an account of our first acquaintance \*, our mutual friendship, our common slavery, & our separation.

After having left me, he went to *Babylon*, where he was inform'd of the revolution which had happen'd at *Tyre*, & that *Bahal*, whom he believ'd his Father, was rais'd to the Throne. He speedily left the Court of *Nabuchodonosor*, & soon arriv'd in *Phœnicia*, where he was introduc'd to *Bahal*.

The good old Man, loaded with years, was reposing himself upon a rich carpet. Joy gives him strength; he rises, runs to *Arohal*, examines him, recalls all his features, & knows him to be the same. He can no longer contain himself, falls upon his neck, embraces him, bedews his face with tears, & cries out with transport; It is then you whom I see; it is *Ecnibal* himself, the Son of my master, the child whom I sav'd from the Tyrant's hands, the innocent cause of my disgrace, & the subject of my glory. I can now shew my gratitude towards the King who is no more, by restoring his Son. Ah Gods! it is thus that you recompence my fidelity: I die content.

He dispatch'd Embassadors to the Court of *Babylon*, to ask permission of the King to resign the Crown, & recognize *Ecnibal* for his lawful Master. Thus the Prince of *Tyre* ascended the Throne of his Ancestors, & *Bahal* died soon after.

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As soon as *Arobal* was restor'd, [which was a little time after your departure for *Egypt*] he sent a *Tyrian* to me in my solitude, to inform me of his fortune, & to press me to come & live at his Court. I was charm'd to hear of his happiness, & to find that he still lov'd me. I express'd my joy in the most lively manner, & signify'd to the *Tyrian*, that all my desires were satisfy'd, since my Friend was happy; but I absolutely refus'd to leave my retirement. He sent to me again, to conjure me to come & assist him in the labours of Royalty. My answer was, that he had knowlege sufficient for all his duties, & that his past misfortunes would enable him to shun the dangers to which supreme authority is expos'd.

At last, seeing that nothing could move me, he left *Tyrs*, under pretence of going to *Babylon* to do homage to the *Assyrian* King, & arriv'd very soon at my solitude. We tenderly embrac'd each other a long while. Doubtless you thought, said he, that I had forgot you; that our separation proceeded from the cooling of my friendship; & that ambition had seduc'd my heart; but you were mistaken. It is true, that when I left you, I could no longer support retirement; I had no peace in it. This restlessness, no doubt, proceeded from the Gods. They drew me away to accomplish the designs of their wisdom. I could enjoy no repose while I resisted them. 'Tis thus that they have conducted me to the throne by unknown paths. Grandeur has not chang'd my heart; shew me that absence has not diminish'd your friendship: Come & support me in the toils & dangers, in which Royalty engages me.

Ah! said I to him, do not force me to quit my solitude. Suffer me to enjoy the repose which the Gods have granted me. Grandeur excites the passions. Courts are stormy seas. I have been already ship-

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wreck'd, & have happily escap'd. Expose me not to the like misfortune a second time.

I guess your thoughts, reply'd *Ecnibal*. You apprehend the friendship of Kings. You have experienc'd their inconstancy: You have found that their favour is frequently but the forerunner of their hatred. *Apries* lov'd you oncé, & forsook you afterwards. But alas! should you compare me with *Apries*?

No, no, reply'd I, I shall always distrust the friendship of a Prince, brought up in luxury and splendor, like the King of *Egypt*; but for you, who have been educated far from a throne, & in ignorance of your rank, & have since been try'd by all the disgraces of adverse fortune, I do not fear that Royalty should alter your sentiments. The Gods have set you on the throne: You must fulfil the duties of a King, & sacrifice your self to the publick good: But for me, nothing obliges me to engage a-new in tumult & trouble. I have no thought but to die in solitude, where wisdom cherisheth my heart, and where the hope of being soon reunited to the great *Osiris*, makes me forget all my past misfortunes.

Here a torrent of tears oblig'd us to silence, which *Ecnibal* at length breaking, said to me: Has the study of wisdom then serv'd only to make *Amenophis* insensible? Well, if you will grant nothing to friendship, come at least to support me in my weaknesses. Alas! perhaps I shall one day forget that I have been unfortunate: Perhaps I shall not be touch'd with the miseries of other men: Perhaps supreme authority will poison my heart, & make me like other Princes. Come, and preserve me from the errors, to which my state is ever liable: Come, & fortify me in all the maxims of virtue, with which you have formerly inspir'd me. I feel that I have more need of a Friend than ever. [No, I cannot live without you.]

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He melted me with these words, & I consented to follow him; but on condition that I should not live at Court, that I should never have any employment there, & that I should retire into some solitary place near *Tyre*. So I have only changed one retreat for another, that I might have the pleasure of being nearer my Friend.

We parted from *Arabia Felix*, went to *Babylon*, & saw there *Nabuchodonosor*; but alas! how different is he now from what he was heretofore! He is no longer that Conqueror, who reign'd in the midst of Triumphs, & astonish'd the Nations with the splendor of his glory. For some time past he has lost his reason. He flies the society of Men, and wanders about in the mountains and woods like a wild beast; how terrible a fate for so great a Prince!

When we arriv'd at *Tyre*, I retired to the foot of mount *Lebanon*, to the same place where *Ecnibal* was brought up. I come sometimes here to see him, & he goes frequently to my solitude. Nothing can impair our friendship, because truth is the only bond of it. I see by this that Royalty is not, as I imagin'd, incompatible with true friendship: But all depends on the first education of Princes. Adversity is the best school for them: It is there that Heroes are form'd. *Apries* had been spoil'd by prosperity in his youth: *Ecnibal* is confirm'd in virtue by misfortunes.

After this, *Amenophis* conducted the Prince of *Persia* & his Friend to the King's Palace, and presented them to him. *Cyrus* was entertain'd for many days with extraordinary magnificence, and often express'd his astonishment to *Amenophis*, at the splendor which reign'd in this little State.

Be not surpriz'd at it, answer'd the *Egyptian*; wherever Commerce flourishes under the protection of wise Laws, plenty soon becomes universal, & magnificence is no expence to the State.

The King of *Tyre* ask'd *Cyrus* divers questions about his country, his travels, and the manners of the different Nations he had seen. He was charm'd with the noble sentiments & fine taste which appeared in the discourse of the young Prince; who, on the other hand, admir'd the good sense & virtue of *Ecnibal*. He spent some days at his Court, to instruct himself in the maxims of commerce, and desir'd the King of *Tyre* to explain to him how he had brought his State into such a flourishing condition in so short a time.

*Phœnicia*, said *Ecnibal*, has always been renown'd for commerce: *Tyre* is happily situated: The *Tyrians* understand Navigation better than other people. At first, Trade was perfectly free, & Strangers were look'd upon as Citizens of *Tyre*: But under the Reign of *Isobal* all fell to ruin. Instead of keeping our Ports open, according to the old custom, he shut them out of political views. This King form'd a design of changing the fundamental constitution of *Phœnicia*, & of rendring a Nation warlike, which had always shunn'd having any part in the quarrels of its neighbours. By this means Commerce languish'd, our strength diminish'd, we drew upon us the wrath of the King of *Babylon*, who raz'd our antient City, & made us tributary.

As soon as *Bahal* was placed upon the Throne, he endeavour'd to remedy these evils. I have but follow'd the plan which that good Prince left me.

I began by opening my ports to Strangers, & by restoring the freedom of commerce. I declar'd that my name should never be made use of in it, but to support its privileges, & make its laws be observ'd. The authority of Princes is too formidable for other men to enter into partnership, or to have any trading with them.

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The publick treasure had been exhausted by long wars. There was no fund wherewith to keep the people at work. Arts were despis'd, & Agriculture it self neglected. I engag'd the principal Merchants to advance considerable sums to the artizans, while they negociated among themselves upon sure credit; but this credit never took place among the Labourers & Mechanicks. Money is not only a common measure for regulating the price of the several kinds of merchandize, but it is a sure pledge, which has an intrinsick value, & pretty near the same in all nations. I would not have this pledge ever taken out of the hands of the people, because they have need of it, to secure themselves against the tyranny of Kings, the corruption of Ministers, & the oppression of the Rich.

In order to encourage the *Tyrians* to work, I not only left every one in the free possession of his gains, but I allotted great rewards for those who should excel by their genius, or distinguish themselves by any useful invention.

I built great work-houses for Manufactures. I lodg'd there all those who were eminent in their respective arts; & that their attention might not be taken off by uneasy cares, I supply'd all their wants; and I flatter'd their ambition, by granting them honours & distinctions in my Capital.

I took off the exorbitant imposts, & forbad all Monopolies of necessary wares & provisions: So that both buyers & sellers are equally exempt from vexations & constraint. Trade being left free, my Subjects endeavour with emulation to import hither in abundance all the best things which the Universe affords, & to sell them at reasonable rates. All sorts of goods pay me a very small tribute at entring. The less I better trade, the more my treasures increase. The  
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diminution of imposts diminishes the price of merchandizes. The less dear things are, the more are consum'd of them; & by this consumption, my revenues exceed greatly what they would be by levying excessive duties. Kings, who think to enrich themselves by their exactions, are not only enemies to their people, but ignorant of their own interests.

I perceive, said *Cyrus*, that commerce is a source of great advantages in all States. I believe that it is the only secret to create plenty in great Monarchies. Numerous Troops quickly exhaust a Kingdom, if we know not how to draw subsistence for them from foreign countries, by a flourishing trade.

Take care, said *Amenophis*, that you do not mistake things. Commerce ought not to be neglected in great Monarchies; but it must be regulated by other rules than in petty Republicks.

*Phœnicia* carries on commerce, not only to supply her own wants, but to serve other Nations. As her territories are small, her strength consists in making her self useful, & even necessary, to all her neighbours. Her Merchants bring, from the remotest islands, the riches of nature, & distribute them afterwards among other nations. It is not her own superfluities, but those of other countries, which are the foundation of her trade.

In a City like *Tyre*, where commerce is the only support of the State, all the Citizens are traders, & the Merchants are the Princes of the Republick. But in great Empires, where military virtue and subordination of ranks are absolutely necessary, all the Subjects cannot be Merchants; and commerce ought to be encourag'd, without being universal.

In a fruitful, spacious, populous Kingdom, and abounding with Sea-ports, if the people are laborious, they may draw from the fruitful bosom of

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the earth immense riches, which wou'd be lost by the negligence & sloth of the inhabitants. By improving the productions of nature by manufactures, the national riches are augmented. And it is by carrying these fruits of industry to other nations, that a solid commerce is establish'd in a great Empire: But nothing should be exported to other countries but its superfluities, nor any thing imported from them, but what is purchas'd with those superfluities.

By this means the State will never contract debts abroad, the ballance of trade will be always on its side, & it will draw from other nations wherewith to defray the expences of war. Great advantages will be reap'd from commerce, without diverting the people from their proper business, or weakening military virtue. One of the chief abilities of a Prince, is to know the genius of his people, the productions of nature in his kingdom, and how to make the best advantage of them.

*Cyrus* by his conversations with *Ecnibal* & *Amenophis*, acquir'd many useful notions & maxims in government, which he had not met with in other countries.

Some days after, the *Persian* Prince accompanied the King of *Tyre* to *Byblos*, to see the ceremonies us'd in the celebration of the death of *Adonis*. The people clad in mourning went into a deep cavern, where was the representation of a young Man, lying dead upon a bed of sweet flowers, & odorous herbs. Whole days were spent in fasting, prayer and lamentations; after which the publick sorrow was of a sudden changed into gladness; songs of joy succeeded to weeping, & they all sung this sacred Hymn \*.

*Adonis*

\* See *Lucian de Dea Syria*. *Jul. Firmicus de Nupt* & the Discourse, pag. 60.

*Adonis is return'd to life: Urania weeps no more. He is re-ascended to Heaven: He will soon come down again upon Earth, to banish thence both crimes and misery for ever.*

By this *Cyrus* perceiv'd that the *Tyrian*, as well as the *Egyptian* Nation ador'd a Middle-God, who was to restore innocence & peace to the universe; & that the Ceremonies on the Festival of *Adonis* were an imitation of those in *Egypt*, in relation to the death of *Osiris*, [*& the tears of Isis.*]

While he was yet at *Tyre*, Couriers came from *Persia* to give him notice that *Mandana* was dying. This news oblig'd him to suspend his journey to *Babylon*, & to leave *Phœnicia* in haste. Embracing the King & *Amenophis*, O *Ecnibal*! said he, I envy neither your riches nor magnificence: To be perfectly happy, I desire only such a Friend as *Amenophis*.

*Cyrus* & *Araspes* leaving *Tyre*, cross'd *Phœnicia*, *Arabia Deserta*, & a part of *Chaldea*: They pass'd the *Tygris*, near the place where it joins the *Euphrates*; and entring *Susiana*, arriv'd in a few days at the capital of *Persia*.

*Cyrus* hasten'd to see his Mother, found her dying, & gave himself up to the most bitter grief. The Queen, mov'd & affected with the sight of her Son, endeavour'd to moderate his affliction by these words.

*Comfort your self, my Son, Souls never die; they are only condemn'd for a time, to animate mortal bodies, that they may expiate the faults they have committed in a former state. The time of my expiation is at an end: I am going to re-ascend the sphere of fire. There I shall see Perseus, Arbaces, Dejoces, Phraortes, and all the Heroes, from whom you are descended. I will tell them that you resolve to imitate them. There I shall see Cassandana: She loves you still: Death changes not the*

the sentiments of virtuous souls. We shall be often with you, though invisible; & will descend in a cloud, to do you the office of protecting Genii. We will accompany you in the midst of dangers. We will bring the Virtues to you. We will keep the Vices from coming near you, & will preserve you from the errors which corrupt the hearts of Princes. One day your Empire will be extended, & the Oracles accomplish'd. O my Son! my dear Son! remember then, that you ought to have no other view in conquering Nations, than to establish among them the Empire of Reason.

As she utter'd these last words, she turn'd pale; a cold sweat spreads it self over all her limbs; death closes her eyes, & her Soul flies away to the Elysium. She was long lamented by all Persia; and Cambyfes erected a stately Monument to her memory. Cyrus's grief did not wear off but by degrees, & as necessity oblig'd him to apply himself to affairs.

Cambyfes was a religious & pacifick Prince. He had never been out of Persia, the manners of which were innocent & pure, but austere & rugged. He knew how to chuse Ministers capable of supplying what was defective in his own talents: but he sometimes gave himself up too blindly to their conduct, from a diffidence of his own understanding.

He prudently resolv'd, that Cyrus should enter into the administration of affairs; & having sent for him one day, said to him;

[Hitherto you have only been learning; it is time now that you begin to act.] Your travels, my Son, have improv'd your knowledge, & you ought to employ it for the good of your Country. You are destin'd not only to govern this Kingdom, but also, one day, to give law to all Asia. You must learn sometimes the art of reigning. This is a study little known to most Princes. They ascend the Throne before

before they know the duties of it. I intrust you with my authority, & will have you exercise it under my inspection. The talents of *Soranes* will not be useless to you. He is the Son of an able Minister, who serv'd me many years with fidelity. He is young, but indefatigable, knowing, & qualify'd for all sorts of employments.

Under the government of *Cambyses* this Minister had found the necessity of appearing virtuous, nay, he thought himself really so; but his virtue had never been put to the trial. *Soranes* did not himself know the excess to which his boundless ambition could carry him.

When *Cyrus* apply'd himself to learn the state & condition of *Persia*, its military strength, & its interests, both foreign & domestick, *Soranes* quickly saw with concern, that he was going to lose much of his authority, under a Prince, who had all the talents necessary for governing by himself. He endeavour'd to captivate the mind of *Cyrus*, and studied him a long time to discover his weaknesses.

The young Prince feeling himself not insensible to praise, was upon his guard against it, but lov'd to deserve it. He had a taste for pleasure, without being under its dominion. He did not dislike magnificence, but he could refuse himself every thing rather than oppress his people. Thus he was inaccessible to flattery, & averse to voluptuousness & pomp.

*Soranes* perceiv'd that there was no means to preserve his credit with *Cyrus*, but by making himself necessary to him in business. He display'd all his talents, both in publick and private Councils. He shew'd that he was master of the secrets of the wise policy, & above all, that he understood that detail which is the chief science for a Minister. He prepar

& digested matters with so much order & clearness, that he left the Prince little to do. Any other but *Cyrus* would have been charm'd to see himself eas'd of all application to business; but he resolv'd to see every thing with his own eyes. He had a confidence in his Father's Ministers, but would not blindly yield himself up to their conduct.

*Soranes* perceiving that the Prince would himself see every thing to the bottom, study'd to throw obscurity over the most important affairs, that he might make himself yet more necessary. But *Cyrus* manag'd this able & jealous Minister with so much dexterity, that he drew from him by degrees, what he endeavour'd so artfully to conceal. When the Prince thought himself sufficiently instructed, he let *Soranes* see, that he would himself be his Father's first Minister; and in this manner, he reduc'd that Favourite to his proper place, without giving him any just cause of complaint.

The ambitious *Soranes* was nevertheless offended by this conduct of *Cyrus*. His pride could not bear, but with great uneasiness, to see his credit lessening, & himself no longer necessary. This was the first source of his discontent, which might have prov'd fatal to *Cyrus*, if his virtue prudence & address had not preserv'd him from its effects.

*Persia* had for some Ages been in subjection to *Media*; but upon the marriage of *Cambyses* with *Mandana*, it had been agreed that the King of *Persia* should for the future pay only a small annual tribute as a mark of homage.

From that time the *Medes* & *Persians* had lived in perfect amity, till the jealousy of *Cyaxares* kindled the fire of discord. The *Median* Prince was continually uneasy on calling to mind the oracles which were spread abroad concerning the future conquests

of young *Cyrus*. He consider'd him as the destroyer of his power, & imagin'd already, that he saw him entring *Ecbatan* to dethrone him. He was every moment solliciting *Astyages*, to prevent those fatal predictions, to weaken the strength of *Persia*, & to reduce it to its former dependance.

*Mandana*, while she liv'd, had so dextrously manag'd her Father, as to hinder an open rupture between him & *Cambyfes*. But as soon as she was dead, *Cyaxares* renew'd his sollicitations with the *Median* Emperor.

*Cambyfes* was inform'd of *Cyaxares*'s designs, and sent *Hystaspes* to the Court of *Ecbatan*, to represent to *Astyages* the danger of mutually weakening each other's power, while the *Assyrians*, their common enemy, were seeking to extend their dominion over all the east. *Hystaspes*, by his address, put a stop to the execution of *Cyaxares*'s projects, & gain'd *Cambyfes* time to make his preparations, in case of a rupture.

The Prince of *Media*, seeing that the wise counsels of *Hystaspes* were favourably listen'd to by his Father, and that there was no means suddenly to kindle a war, attempted by other ways to weaken the power of *Persia*. Being inform'd of *Soranes*'s discontent, he endeavour'd to gain him, by an offer of the first dignities of the Empire.

*Soranes* at first was shock'd at the very thought; but afterwards being deceiv'd by his resentment, he knew not himself the secret motives upon which he acted. His heart was not yet become insensible to virtue, but his lively imagination transform'd objects, & represented them to him in the colours necessary to flatter his ambition. In the end, he got the better of his remorse, under pretext, that *Cyaxares* would one day be his lawful Emperor, and that

*Cam-*

*Cambyfes* was but a tributary master. There is nothing which we cannot persuade our selves to think, when blinded and drawn away by strong passions. Thus he came by degrees into a close correspondence with *Cyaxares*, & secretly employ'd all means to render *Cyrus's* administration odious to the *Persians*.

*Cyrus* had rais'd *Araspes* to the first dignities in the Army, upon account of his capacity & genius for War: But he would not bring him into the Senate, because the laws & customs of *Persia* did not allow strangers to sit in the supreme Council. The perfidious *Soranes* nevertheless press'd the young Prince to infringe these laws, knowing that it would be a sure means to excite the jealousy of the *Persians*, & to stir them up against *Cyrus*. You have need, said he to him, of a Man like *Araspes* in your Council. I know that good policy & the laws forbid the intrusting strangers, with the command of an Army, & the secrets of State at the same time. But a Prince may dispense with the Laws, when he can fulfil the intention of them by more sure & easy ways; & he ought never to be the Slave of rules & customs. Men ordinarily act either from ambition or interest. Load *Araspes* with dignities & riches; by that means you will make *Persia* his country, & will have no reason to doubt his fidelity.

*Cyrus* was not aware of *Soranes's* designs, but he lov'd justice too well to depart from it. I am persuaded, answer'd the Prince, of the fidelity & capacity of *Araspes*. I love him sincerely; but though my friendship were capable of making me break the laws in his favour, he is too much attach'd to me, never to accept a dignity, which might excite the jealousy of the *Persians*, & give them cause to think, that I acted from inclination & affection in affairs of State.

*Soranes* having in vain attempted to engage *Cyrus* to take this false step, endeavour'd to surprize him another way, & to raise an uneasiness between him & his Father. He artfully made him observe the King's imperfections, his want of capacity & genius, & the necessity of pursuing other maxims than his. The mild and peaceful government of *Cambyfes*, said he to him, is incompatible with great designs. If you content your self, like him, with a pacifick Reign, how will you become a Conqueror?

*Cyrus* made no other use of these insinuations, but to avoid the rocks upon which *Cambyfes* had split. It did not lessen his docility & submission to a Father whom he tenderly lov'd. He respected him, even in his failings, which he endeavour'd to conceal. He did nothing without his orders; but consulted him in such a manner, as at the same time to give him a just notion of things. He frequently talk'd to him in private, that the King might be able to decide in publick. *Cambyfes* had judgment enough to distinguish, & make himself master of the excellent advices of his Son, who employ'd the superiority of his genius only to make his Father's commands respected, & made use of his talents only to strengthen the King's authority. *Cambyfes* redoubled his affection & esteem for *Cyrus*, & his confidence in him, when he saw his prudent conduct: But the Prince took no advantage of it, & thought he did nothing but his duty.

*Soranes*, seeing all his designs frustrated, endeavour'd secretly to raise a distrust in the minds of the *Satrapes*, as if the Prince would inroach upon their rights, & ruin their authority; & in order to augment their jealousy, he endeavour'd to inspire *Cyrus* with despotick principles.

The Gods have destin'd you, *said he*, to stretch your Empire one day over all the East. In order to execute this design successfully, you must accustom the *Persians* to a blind obedience. Captivate the *Satrapes* by dignities & pleasures. Put them under a necessity of frequenting your Court, if they would partake of your Favours. By this means get the sovereign authority by degrees into your own hands. Abridge the Rights of the Senate; Leave it only the privilege of giving you counsel. A Prince should not abuse his power, but he ought never to share it with his subjects. Monarchy is the most perfect kind of Government. The true strength of a State, secrecy in councils, and expedition in enterprizes, depend upon the sovereign power's being lodged in a single person. A petty Republick may subsist under the government of many Heads, but great Empires can be form'd only by having absolute authority lodg'd in one. Other Principles are the chimerical ideas of weak minds, who are conscious of their want of capacity to execute great designs.

*Cyrus* was shock'd at this discourse, but conceal'd his indignation out of prudence; and dextrously breaking off the conversation, left *Soranes* in a persuasion, that he relish'd his maxims.

As soon as *Cyrus* was alone, he made profound reflections on all that had pass'd. He call'd to mind the conduct of *Amasis*, & began to suspect *Soranes's* fidelity. He had not indeed any certain proofs of his perfidiousness; but a Man who had the boldness to inspire him with such sentiments, seem'd at least dangerous, though he should not be a traitor. The young Prince by degrees excluded this Minister from the secret of affairs, & sought for pretences to remove him from about his person; yet without doing any thing to affront him openly.

*Soranes* quickly perceiv'd this change, & carry'd his resentment to the last extremities. He persuaded himself, that *Araspes* was going to be put in his place; that *Cyrus* had a design to make himself absolute Master in *Persia*; & that this was the Prince's secret view in disciplining his troops with so much exactness. [His strong imagination and suspicious temper first work'd up his passions to the height,] & then jealousy & ambition blinded him to such a degree, that he imagin'd he did his duty in practising the blackest treasons.

He inform'd *Cyaxares* of all that pass'd in *Persia*; the augmentation of its Forces, the preparations which were making for War, & *Cyrus's* design of extending his Empire over all the East, under pretext of accomplishing certain pretended Oracles, by which he impos'd upon the people. *Cyaxares* made advantage of these advices, to alarm *Astyages*, & to insinuate uneasiness & distrust into his mind. *Hystaspes* was order'd away from the Court of *Ecbatan*, & the Emperor threaten'd *Cambyfes* with a bloody war, if he did not consent to pay the antient tribute, & return to the same dependence, from which *Persia* had been set free, upon his marriage with *Mandana*. *Cambyfes's* refusal was the signal of the War, and preparations were made on both sides \*.

In the mean while, *Soranes* endeavour'd to corrupt the chief Officers of the Army, & weaken their courage, by insinuating, that *Astyages* was their lawful Emperor; that the ambitious designs of *Cyrus* would ruin their country; & that they could never make head against the *Median* troops, who would overwhelm them with numbers. He continu'd likewise to increase the distrust of the Senators, by artfully spreading

\* *Xenophon* has suppress'd this War; but *Herodotus* & other Historians mention it, See Mr. *Freret's* Letter, pag. 67.

spreading a rumour among them, that *Cyrus* undertook this unnatural war against his grandfather, only to weaken their authority, & to usurp an absolute power.

He conceal'd all his plots with such art, that it was almost impossible to discover them. Every thing he said was with so much caution, that none could see his secret intentions: Nay, there were certain moments in which he did not see them himself; but thought that he was sincere & zealous for the publick good. His first remorse return'd from time to time, but he stifled them, by persuading himself that the ill designs which he imputed to the Prince, were real.

*Cyrus* was quickly inform'd of the murmurs of the people, the discontent of the Army, & that it was doubtful whether the Senate wou'd give the necessary subsidies. The Emperor of the *Medes* was upon the point of entring *Persia*, at the head of sixty thousand Men. The Prince seeing his Father reduc'd to the most cruel extremities, & the necessity of taking Arms against his Grandfather \*, was in the greatest perplexity. Which *Cambyfes* observing, said to him, You know, my Son, all that I have done to stifle the first seeds of our discord; but I have labour'd to no purpose. The War is inevitable. Our Country ought to be prefer'd to our Family. Hitherto you have assisted me in business, you must now give proofs of your courage. Would my age allow me to appear at the head of our Troops, yet my presence is necessary here, to keep the people in awe. Go, my Son, go, & fight for your Country. Shew your self the defender of its liberty, as well as the preserver of its Laws. Second the designs of Heaven: Render your self

M 4

worthy

\* *Hærod. B. 8.*

worthy to accomplish its Oracles. Begin by delivering *Persia*, before you think of extending your conquests over the East. Let the nations see the effects of your courage, & admire your moderation in the midst of triumphs, that they may not hereafter be afraid of your victories.

*Cyprus* being encourag'd by the magnanimous sentiments of *Cambyfes*, and aided by the counsels of *Harpagus* & *Hystaspes*, two Generals of great experience, form'd an Army of thirty thousand men, compos'd of Commanders of known fidelity, and veteran troops of known bravery.

As soon as the preparations were made, Sacrifices were offer'd, & other religious ceremonies perform'd. *Cyrus*, after this, drew up his Troops in a spacious plain near the Capital, assembled the Senate & the *Satrapes*, and with a sweet & majestick air, thus harangued the Officers of his Army.

War is unlawful, when it is not necessary. That which we at present undertake, is not to satisfy ambition, or the desire of dominion, but to defend our liberties, [upon which an attempt is made, contrary to the faith of treaties. I am well enough acquainted with your enemies, to assure you that you have no reason to be afraid of them.] They know indeed how to handle their Arms; they understand military discipline, & they surpass us in number: But they are soften'd by luxury and a long peace. Your severe life has accusom'd you to fatigue. [Your Souls are full of that noble ardour, which despises death when you are to fight for Liberty.] Nothing is impossible to those, whom no sufferings or difficult enterprizes can dishearten. As for me, I will distinguish my self from you in nothing, but in leading the way thro' labours & dangers. All our prosperities, & our misfortunes, shall be common.

He

He then turn'd to the Senators, & with a resolute and severe countenance said, *Cambyfes* is not ignorant of the intrigues of the Court of *Ecbatan*, to sow distrust in your minds. He knows that you intend to refuse him subsidies. [He might, with an Army devoted to him, force you to a compliance with his desires] but having foreseen the War, he has taken his precautions. One Battle will decide the fate of *Persia*: He does not want your assistance. However, remember that the liberty of your Country is at present in question. Is this liberty less secure in the hands of my Father, your lawful Prince, than in those of the Emperor of the *Medes*, who holds all the neighbouring Kings in an absolute dependence? If *Cambyfes* should be vanquish'd, your privileges are lost for ever. If he prove victorious, have you not cause to fear the justice of a Prince whom you have incens'd by your secret cabals?

The Prince, by this discourse, intimidated some, confirm'd others in their duty, & united all in one design, of contributing to the preservation of their country. *Soranes* appear'd more zealous than any, and earnestly requested to have some command in the Army: But as *Cyrus* had not conceal'd from *Cambyfes* his just suspicions of that Minister, the King did not suffer himself to be impos'd upon by appearances. Under pretext of providing for the security of the Kingdom, he kept him near his person; but gave orders to watch his conduct: So that *Soranes* was a Prisoner in the Capital without perceiving it.

*Cyrus* having learnt that *Astyages* had march'd his troops through the desarts of *Isatis*, in order to enter *Persia*, prevented him with wonderful diligence. He pass'd over craggy mountains, & through such ways as were impassable by any other than an Army accusom'd to fatigue, & conducted by so active a General.

M 5

He

He gain'd the plains of *Passagarda*, seized the best posts, & encamp'd near a ridge of mountains, which defended him on one side, fortifying himself on the other by a double entrenchment. *Astyages* quickly appear'd, & encamp'd in the same plain near a lake.

The two Armies continued in sight of each other for several days. *Cyrus* who could not but with great regret, consider the consequences of a war against his Grand-father, employ'd this time in sending to *Astyages's* Camp, a *Satrap*, named *Artabafus*, who spoke to him in the following manner.

*Cyrus*, your Grandson, is in great concern for the War which he has been forc'd to undertake against you. He has neglected nothing to prevent it, nor will refuse any means to put an end to it. He is not deaf to the voice of Nature, but he cannot sacrifice the liberty of his people. He would be glad by an honourable treaty, to reconcile the love of his country with filial affection. He is in a condition to make War; but at the same time is not ashamed to ask Peace.

The Emperor, still irritated by *Cyaxares*, persisted in his first resolution, & *Artabafus* return'd, without succeeding in his negotiation.

*Cyrus* seeing himself reduc'd to the necessity of hazarding a battle, & knowing of what importance it is, in affairs of war, to deliberate with many, to decide with few, and to execute with speed, assembled his principal Officers, & heard all their opinions. He then took his resolution, which he communicated only to *Hystaspes* & *Harpagus*.

The day following he caus'd a rumour to be spread in the Army of the Enemy, that he intended to retire, not daring to engage with unequal forces. Before he left the Camp, he caused sacrifices to be

offer'd,

offer'd, & made the usual libations; & all the Chiefs did the same. He gave the Word, *Mythras the Conductor & Saviour*, & then mounting his horse, commanded each man to his rank. All the Soldiers had iron cuirasses of divers colours, made like the scales of fish. Their casques or tiara's were of brass, with a great white feather. Their shields were made of willow, beside which hung their quivers. Their darts were short, their bows long, & their arrows made of canes. Their scymitars hung at their belts upon their right thighs. The royal Standard was a golden Eagle, with its wings expanded; the same which the Kings of *Persia* have ever since used.

He decamp'd by night, & advanced in the plains of *Passagarda*, while *Astyages* made haile to meet him by Sun-rising. *Cyrus* immediately drew up his Army in order of battle, only twelve deep, that the javelins & darts of the last rank might reach the enemy; & that all the parts might support & assist each other without confusion. Further, he chose out of all of the battalions a select troop, of which he form'd a triangular *Phalanx*, after the manner of the *Greeks*. He placed this body of reserve behind his Army, commanding them not to stir till he himself should give orders.

The North-wind blew hard; the plain was cover'd with dust & sand. *Cyrus* had posted his Army so advantageously, that the rising dust was driven full in the faces of the *Medes*, & favour'd his stratagem. *Harpagus* commanded the right wing, *Hystaspes* the left, *Araspes* the center, & *Cyrus* was present every where.

The Army of the *Medes* was compos'd of several square battalions, thirty in front, and thirty deep, all standing close, to be the more impenetrable. In the front of the Army were the chariots, with great sythes fasten'd to the axletrees.

*Cyrus*

Cyrus order'd *Harpagus* & *Hystaspes* to extend the two wings by degrees, in order to inclose the *Medes*. While he is speaking he hears a clap of Thunder. We follow thee great *Oromazes*, cry'd he, and in the same instant began the Hymn of battle, to which all the Army answer'd with loud shouts, invoking the God *Mythras*.

Cyrus's Army presented their front in a straight line to deceive *Astyages*; but the center marching slower, & the wings faster, the whole *Persian* Army was soon form'd into a crescent. The *Medes* pierce the first ranks of the center, and advance to the last. They began already to cry, *Victory!* when *Cyrus*, at the head of his body of reserve, falls upon the *Medes*, while *Harpagus* & *Hystaspes* surround them on all sides, upon which the Battle is renew'd.

The triangular *Phalanx* of the *Persians* pierces through the ranks of the *Medes*, & turns aside their chariots. *Cyrus*, mounted on a foaming Steed, flies from rank to rank: the fire of his eyes animates the Soldiers, & the serenity of his countenance banishes all fear. In the heat of the battle he is active; yet calm, and present to himself, he speaks to some, encourages others by signs, & keeps every one in his post. The *Medes* surrounded on all sides, are attack'd in front, in rear, & in flank. The *Persians* close in upon them, & cut them in pieces. Nothing is heard but the clashing of Arms, & the groans of the dying. Streams of blood cover the plain. Despair, Rage & Cruelty spread Slaughter & Death every where. *Cyrus* alone feels a generous pity and humanity. *Astyages* & *Cyaxares* being taken prisoners, he gives orders to sound a retreat, and put an end to the pursuit.

*Cyaxares*, inflam'd with rage & all the passions which possess a proud spirit, when fallen from its hopes,

hopes, would not see *Cyrus*. He pretended to be wounded, & ask'd permission to go to *Ecbatan*, which was granted.

*Astyages* was conducted with pomp to the Capital of *Persia*, not like a conquer'd Prince, but a victorious one. Being no longer importun'd by the ill counsels of his Son, he made a peace, & *Persia* was declar'd a free Kingdom for ever. This was the first service which *Cyrus* did his Country.

The success of this war, so contrary to the expectations of *Soranes*, open'd his eyes. If the event had been answerable to his desires, he would still have continu'd his perfidiousness: But finding that he was not free to escape, that his projects were disconcerted, & that it was not possible to conceal them any longer, he shrunk with horror to behold the dreadful condition into which he had brought himself, the crimes he had committed, and the certain disgrace which would follow. Not able to endure this prospect, he falls into despair, kills himself, & leaves a sad example to posterity, of the excesses to which mad ambition may carry the greatest genius's, even when their hearts are not entirely corrupted.

After his death *Cyrus* was inform'd of all the particulars of his treachery. The Prince, without applauding himself for having early seen into the character of this Minister, beheld with concern. & lamented the unhappy condition of Man, who often loses all the fruit of his talents, & sometimes precipitates himself into the greatest crimes, by giving way to a headstrong imagination & a blind passion.

As soon as the peace was concluded, *Astyages* return'd to *Media*. After his departure *Cyrus* assembled the Senators, *Sarapes*, & all the Chiefs of the people,

& said to them, in the name of the King. My Father's arms have deliver'd *Persia*, from all foreign dependance. He might now abridge your rights & privileges, and even destroy your authority, and govern absolutely: But he abhors such maxims. It is only under the Empire of *Arimanius*, that force alone presides. The great *Oromazes* does not govern in that manner: His sovereign Reason is the rule of his will. Princes are his images; they ought to imitate his conduct. [The Laws should be their only rule. One single Man is not sufficient for making good Laws.] How wise and just soever Princes are, they are still but Men, & consequently have prejudices & passions. Nay, were they exempt from these, they cannot see and hear every thing: They have need of faithful Counsellors, to inform & assist them. 'Tis thus that *Cambyfes* resolves to govern. He will reserve no more power than is necessary to do good; & chuses to have such restraints as may stop & hinder him from doing ill. Senators, banish your fears, lay aside your distrusts, & cleave to your King: He preserves all your rights to you. Assist him in making the *Persians* happy: He desires to reign over free Children, & not over Slaves.

At these words joy was diffus'd through the whole assembly. Some cry'd out, Is not this the God *Mythras* himself, come down from the *Empyreum*, to renew the reign of *Oromazes*? Others dissolv'd in tears, & were unable to speak. The old men look'd on him as their Son, the young men call'd him Father: All *Persia* seem'd but one Family.

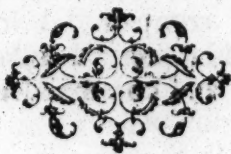
Thus did *Cyrus* avoid all the snares of *Soranes*, triumph over the plots of *Cyaxares*, & restore liberty to the *Persians*. He never had recourse to artifice, mean dissimulation, or tricking policy, unworthy of great Soule.

*Astyages*

*Abyages* dy'd soon after his return home, & left the Empire to *Cyaxares*. *Cambyfes* foreseeing that the turbulent & jealous spirit of that Prince would soon excite new disturbances, resolv'd to seek an alliance with the *Assyrians*. The Kings of *Assyria* & the Emperors of the *Medes* had been, for three Ages past, the rival powers of the east. They were continually endeavouring to weaken each other, in order to become Masters of *Asia*.

*Cambyfes*, who knew his Son's abilities, propos'd to him that he should go in person to the Court of *Nabuchodonosor*, to treat with *Amytis*, the Wife of that Prince, and Sister of *Mandana*. She govern'd the Kingdom during the King's madness.

*Cyrus* had formerly been hinder'd from going thither, by his Mother's sickness. He was exceedingly pleas'd with a journey to *Babylon*, not only that he might serve his country, but likewise have an opportunity of conversing with the *Jews*, whose Oracles, as he had learn'd from *Zoroaster*, contain'd predictions of his future greatness; & he had no less a desire to see the miserable condition of King *Nabuchodonosor*, the report of which was spread over all the east. Having fill'd the Council and Senate with Men of approved loyalty & capacity, he left *Persia*, cross'd *Susana*, & soon arriv'd at *Babylon*.



## THE TRAVELS

OF

## CYRUS.

## BOOK VIII.

**S**EMIRAMIS had founded the City of Babylon; but Nabuchodonosor had given it its principal beauties. Having finish'd his wars abroad, & being in full peace at home, he had apply'd his thoughts to make his Capital one of the Wonders of the world.

\* It was situated in a vast plain, water'd by the *Euphrates*. The fruitfulness of the soil was so great, that it yielded the King as much as the half of his Empire, & produc'd two hundred times more than was sown.

The walls of the City were built of large brick, [cemented together with bitumen, or a slime arising out of the earth, which in time became harder than marble] They were fourscore foot thick, three hundred & fifty high, & form'd a perfect square, twenty leagues in compass. A hundred and fifty towers were rais'd at certain distances upon these inaccessible walls, and commanded all the country round about.

\* The following particulars are to be found in Herodotus who had been upon the spot, B. 1. Diod. Sic. B. 2. Quint. Curt. B. 3. Pideaux Connexion.

In the sides of these walls were a hundred gates of brass, through which might be seen passing to & fro an innumerable throng of people, of all nations. Fifty great streets travers'd the City from side to side, & by crossing each other, form'd above six hundred large divisions, in which were stately palaces, delightful gardens, & magnificent squares.

The *Euphrates* flow'd through the middle of the City; & over this river was a bridge, built with surprising art. At its two extremities were two Palaces: The old one to the east, the new one to the west. Near the old Palace was the Temple of *Belus*. From the center of this building rose a pyramid, six hundred foot high, & compos'd of eight towers, one above another. [The uppermost was the holy place, where the principal mysteries were celebrated.] From the top of this tower, the *Babylonians* observ'd the motion of the Stars, which was their favourite study, & by which they made themselves famous in other nations.

At the other end of the bridge stood the new Palace, which was eight miles in circuit. Its famous hanging gardens, which were so many large terrasses one above another, rose like an Amphitheatre to the height of the City walls. The whole mass was supported by divers arches cover'd with broad stones strongly cemented, & over them was first a layer of reed, mix'd with bitumen, then two rows of bricks, & over these were laid thick sheets of lead, which made the whole impenetrable to rain, or any moisture. [The mould which cover'd all was of that depth, as to have room enough for the greatest trees to take root in it.] In these Gardens were long walks, which ran as far as the eye could reach; bowers, green plots, & flowers of all kinds; canals, basins, and aqueducts, to water and adorn

this place of delights. A most surprising collection of all the beauties of nature & art.

The author, or rather the creator, of so many prodigies, equal to *Hercules* in bravery, & superior to the greatest men by his genius, was, after incredible successes, fallen into a kind of madness. He imagin'd himself transform'd into a beast, & had all the fierceness of one.

As soon as *Cyrus* was arriv'd at *Babylon*, he went to see Queen *Amytis*. This Princess had, for near seven years, been in great sorrow; but she was beginning to moderate her grief, because the *Jews*, who were then Captives in the City, had promis'd her that the King should be cur'd in a few days. She was waiting that happy moment with great impatience: The wonders which she had seen perform'd by *Daniel*, had made her confide in what he said. *Cyrus*, from a respectful consideration of the affliction of *Amytis*, avoided speaking to her concerning the principal design of his journey. He was sensible that it was not a favourable conjuncture to treat of political affairs, & waited, like the Queen, for the King's cure; but not with the same hopes. In the mean while, he endeavour'd to satisfy his curiosity of knowing the Religion and manners of the *Israelites*.

*Daniel* was not then at *Babylon*, but was gone to visit & console the *Jews*, dispers'd throughout *Assyria*. *Amytis* made *Cyrus* acquainted with an illustrious *Hebrew*, named *Eleazer* [for whom she had a particular esteem.] The Prince being inform'd by him that the People of God did not look upon the King's frenzy as a natural distemper, but as a punishment from Heaven, enquir'd of him the cause of it.

*Nabuchodonosor*, said the *Hebrew Sage*, being led away by impious men who were about him,

came

came at length to such an excess of irreligion, that he blasphem'd against *the most High*; and to crown his impiety, he made, of our sacred vessels, & of the riches which he had brought from his expedition into *Judea*, a golden Statue, of an enormous size, [& resembling his own person.] He had it erected, & consecrated, in the plain of *Dura*, and commanded that it should be ador'd, by all his subjects.

He was admonish'd by divine dreams, that he should be punish'd for his Idolatry & pride in this life. A *Hebrew*, nam'd *Daniel*, a Man famous for science, virtue, & his knowledge of futurity, explain'd to him those dreams, and denounc'd God's judgments upon him, which were ready to break forth.

The words of the Prophet made some impression upon the King's mind; but being surrounded by prophane Men, who despis'd the heavenly Powers, he neglected the divine admonition, & gave himself up anew to his impiety.

At the end of the year, while he is walking in his gardens, admiring the beauty of his own works, the splendor of his glory, and the greatness of his empire; he exalts himself above humanity, & becomes an idolater of his own proud imaginations. He hears a voice from Heaven, saying, [O King *Nabuchodonosor*, to thee it is spoken,] *The Kingdom departed from thee, & they shall drive thee from Men, thou shalt eat grass as the beasts of the field, till seven years are past, & until thou know that the Most High ruleth over all the Kingdoms of the Universe, & giveth them to whomsoever he will.*

In the same hour was the thing fulfill'd, & his reason was taken from him. He was seiz'd with a frenzy, & with fits of raging madness. In vain they

attempted to hold him by chains; he broke all his fetters, & ran away into the mountains, roaring like a Lion. No one can approach him, without danger. He has no repose, except one day in the week, which is the *Sabbath*. Then his reason returns, & he holds discourses worthy of admiration\*. It is now almost seven years that he has been in this condition, and we are expecting his total deliverance in a few days, according to the divine prediction.

Here *Cyrus* sigh'd, & could not forbear saying to *Araspes*: In all the countries through which I pass, I see nothing but sad examples of the weakness & misfortunes of Princes. In *Egypt*, *Apries* suffers himself to be made a sacrifice by his blind confidence in a perfidious Favourite. At *Sparta*, two young Kings were going to ruin the State, if not prevented by the wisdom of *Chilo*. The fate of *Periander*, & his whole family at *Corinth*, will be a dreadful example to posterity of the miseries which Tyrants & Usurpers draw upon themselves. At *Athens*, *Pisistratus* is twice dethron'd, [as a punishment from the Gods for his artifice.] *Polycrates*, King of *Samos*, suffers himself to be impos'd upon so far, as to persecute innocence. At *Crete*, the successors of *Minos* have destroy'd the most perfect of all Governments. Here, *Nabuchodonosor* draws upon himself the wrath of Heaven, by his impiety. Great Oromazes! was it only in your anger then, that you gave Kings to Mortals? Are grandeur & virtue incompatible?

The morning of the Sabbath, *Cyrus*, accompany'd by *Eleazer*, went to the place which the King of *Babylon* frequented. They beheld the unfortunate Prince come down from the hills, & lie down under some

\* See *Megast.*, & *Alyden.* quoted by *Josephus Ant. B. 10. Chap. 11.* & by *Euseb. Prep. Evang. B. 9. Chap. 41.*

some willows, which were upon the banks of the river. They approach him in silence: He was stretch'd upon the grass, his eyes turn'd towards Heaven; & sending forth from time to time deep sighs, accompany'd with bitter tears. In the midst of his misfortunes there was still upon his face an air of greatness, which shew'd, that *the Most High*, in punishing, had not entirely forsaken him. They forbore, out of respect, to speak to him, or to interrupt the profound grief, in which he was plung'd.

*Cyrus*, deeply struck with the sad condition of this great Prince, stood immoveable, and on his countenance appeared all the tokens of a Soul seiz'd with terror and compassion. The King of *Babylon* observ'd it, and without knowing who he was, said to him: Heaven suffers me to have intervals of reason, to make me sensible, that I do not possess it as a property; that a superior Being takes it from me, & restores it, when he pleases; & that he who gives it me is a sovereign Intelligencè, who holds all Nature in his hand, & can dispose it in order, or overturn it, according to his pleasure.

Heretofore, being blinded by pride, & corrupted by prosperity, I said within my self, & to all the false Friends who were about me; *We are born, as it were by chance, & after death we shall be, as if we had never been. The Soul is a spark of fire, which goes out when the body is reduc'd to ashes. Come, let us enjoy the present good; let us make haste to exhaust all pleasures. Let us drink the most delicious wines, & perfume our selves with odoriferous oils. Let us crown our selves with roses before they wither. Let strength be our only law, & pleasure the rule of our duty. Let us make the just fall into our snares, because he dishonours us by his virtue. Let us try him with affronts & torments, that we may see whether he be sincere.* Thus

it was that I blasphem'd against Heaven, & this is the source of my miseries. Alas! I have but too much deserv'd them.

Scarce had he pronounced these words, when he started up, ran away, & hid himself in the neighbouring forest. This sad spectacle augmented the respect *Cyrus* had for the Deity, and redoubled his desire of being fully instructed in the Religion of the *Hebrews*. He frequently saw *Fleazer*, with whom he came by degrees into a strict friendship. The *Eternal*, being watchful over *Cyrus*, whom he had chosen, to bring about the deliverance of his People, thought fit, by his conversation with this *Hebrew Sage*, to prepare him to receive, soon after, the instructions of the Prophet *Daniel*.

Ever since the captivity of the *Israelites*, the *Hebrew* Doctors, who were dispers'd in the several Nations, had apply'd themselves to the study of the profane Sciences, & endeavour'd to reconcile Religion with Philosophy. In order thereto, they embrac'd, or forsook the literal sense of the sacred books, according as it suited with their notions, or was repugnant to them. They taught, that the *Hebrew* traditions were often wrap'd up in allegories, according to the eastern custom; but they pretended to explain them. This was what gave rise afterwards to that famous Sect among the *Hebrews* call'd the *Allegorists*.

*Fleazer* was of the number of those Philosophers, & was, with reason, esteem'd one of the greatest genius's of his age. He was vers'd in all the sciences of the *Chaldeans* and *Egyptians*, & had had several disputes with the eastern *Magi*, to prove that the Religion of the *Jews* was not only the most antient, but the most conformable to reason.

*Cyrus*

*Cyrus* having divers times discours'd with *Eleazer*, upon all he had learnt in *Persia*, *Egypt*, & *Greece*, concerning the great revolutions which had happen'd in the universe, desir'd him one day to explain to him the doctrine of the *Hebrew* Philosophers, concerning the three states of the world.

We adore, *answered* *Eleazer*, but one only *God*, infinite, eternal immense. He has defin'd himself, *HE WHO IS*, to denote, that he exists of himself, and that all other beings exist only by him. Being rich by the riches of his own nature, and happy by his own supreme felicity, he had no need to produce other substances. Nevertheless, by a noble & free effort of his beneficent Will, he has created divers orders of Intelligences, to make them happy.

Man first forms the plan of his work before he executes it; but *the Eternal* conceives, produces, & disposes every thing in order, by the same act, without labour or succession. He thinks, & immediately all the possible ways of representing himself outwardly, appear before him. A world of ideas is form'd in the divine Intellect. He wills, & instantly real Beings, resembling those Ideas, fill his immensity. The whole Universe, & the vast expanse of Nature, distinct from the divine essence, is produc'd.

The Creator has represented himself two ways, by simple pictures, & by living images. Hence there are two sorts of creatures essentially different, material Nature, & intelligent Nature. The one represents only some perfections of its original; the other knows and enjoys it. There are an infinite number of spheres, full of such intelligent Beings.

Sometimes these Spirits plunge themselves into the unfathomable depths of the Divine Nature, to

adore its beauties, which are ever new. At other times they admire the perfections of the Creator in his works; This is their two-fold happiness. They cannot incessantly contemplate the splendor of the divine Essence; their weak & finite nature requires that they should sometimes veil their eyes: This is the reason why the material World was created; for the diversion of the intellectual.

Two sorts of Spirits lost this happiness by their disloyalty. The one, call'd *Cherubim*, were of a superior order, & are now infernal Spirits. The other call'd *Ischim*, were of a less perfect nature. These are the Souls which actually inhabit mortal bodies.

The chief of the *Cherubim* approach'd nearer to the Throne than the other Spirits. He was crown'd with the most excellent gifts of the Most High; but lost his wisdom by a vain complacency in himself. Being enamour'd with his own beauty, he beheld & consider'd himself, and was dazzled with the lustre of his own light. He first grew proud, then rebell'd, & drew into his rebellion all the *Genii* of his Order.

The *Ischim* became too much attach'd to material objects, & in the enjoyment of created pleasures, forgot the supreme beatitude of spirits. The first were elated with pride, the second debas'd by sensuality.

Upon this there happen'd a great revolution in the Heavens. The Sphere of the *Cherubim* became a dark *Chaos*, where those unhappy Intelligences deplore, without hope, the felicity they have lost by their own fault.

The *Ischim* being less guilty, because they had sinn'd through weakness, were condemn'd by the Almighty to animate mortal bodies. God suffer'd them to fall into a kind of lethargy, that they might forget

forget their former state. The Earth, which they inhabited, chang'd its form: It was no longer a place of delights: The continual war of the elements subjected men to diseases and death. This is the hidden meaning of what the *Hebrew* Lawgiver wrote concerning the terrestrial Paradise, & the fall of our first Parents. *Adam* does not represent one single Man, but all Mankind. All other Nations have their Allegories & we have ours. Those who stop at the letter, are offended at many expressions in our sacred books. But the true Sage penetrates into their meaning, and discovers mysteries in them of the highest wisdom.

Souls, being once disunited from their origin, had no longer any fix'd principle of union. The order of generation, mutual wants, & self-love, became, here below, the only bonds of our transient society, and took the place of justice, friendship, and the love of order, which unite the heavenly spirits.

Divers other changes happen'd in this mortal abode, suitable to the state of Souls who suffer, & deserve to suffer, & are to be cur'd by their sufferings.

In the end, the great Prophet, whom we call the *Messiah*, will come & restore order in the universe. It is he who is the head, & the conductor of all intelligent natures. He is the first-born of all creatures. The Deity has united himself to him in an intimate manner, from the beginning of time. It is he who convers'd with our Fathers under a human form. It is he who appear'd to our Lawgiver upon the holy Mount. It is he who spoke to the Prophets under a visible appearance. It is he who is call'd every where *the desire of Nations*; because he has been known to them, tho' imperfectly, by an ancient Tradition, with the origin of which

they are unacquainted. To conclude, it is he who will come in triumph upon the clouds, to restore the Universe to its primitive splendor & felicity.

You see here the general plan of Providence. The foundation of the whole Law, & of all the Prophecies, is the idea of a nature, pure in its original, corrupted by sin, and to be one day restor'd. These three fundamental truths are represented in our sacred books under various images. The bondage of the *Israelites* in *Egypt*, their journey through the desert, and their arrival in the promis'd land; represent to us the fall of Souls, their sufferings in this mortal life, and their return to the heavenly country from whence they came.

*Cyrus*, almost transported with hearing this account, wou'd by no means interrupt the Philosopher; but seeing that he had done speaking, he said: You give me a much higher idea of the Divinity than the Philosophers of other nations. They have represented the first Principle to me, only as a sovereign Intellect, who separated & reduc'd to order, the *Chaos* of eternal Matter. But you teach me, that HE WHO IS, has not only regularly dispos'd that Matter, but produc'd it; that he has given it being, as well as motion; & has fill'd his immensity with new substances, as well as new forms. [The *Amilictes*, *Jyngas*, *Cosmogoges*, all the *Genii* which inhabit the *Empyreum*, & all the subordinate Divinities, ador'd in other Countries, are not parts of his substance, but images of his greatness, & mere effects of his power.] You shew me, that in all nature there is but one supreme Deity, who gives existence, life & reason to all beings. This then is the God of *Israel*, so superior to those of all other nations.

I see likewise that your Theology is perfectly conformable to the Doctrine of the *Persians*, *Egyptians*, & *Greeks*, concerning the three states of the world.

Zoroaster

*Zoroaster*, being learned in the sciences of the *Gymnosophists*, spoke to me of the first Empire of *Oromazes*, before the Rebellion of *Arimanius*, as of a state in which Spirits were happy & perfect. In *Egypt*, the Religion of *Hermes* represents the Reign of *Osiris*, before the monster *Typhon* broke through the mundane egg, as a state exempt from miseries & passions. *Orpheus* has sung the Golden Age as a state of simplicity & innocence. Each Nation has formed an idea of this primitive world, according to its genius. The *Magi*, who are all Astronomers, have plac'd it in the Stars. The *Egyptians*, who are all Philosophers, have fancy'd it a Republick of Sages. The *Greeks*, who delight in rural scenes, have describ'd it as a Country of Shepherds.

I further observe that the *Sibyls* have foretold the coming of a Hero, who is to descend from Heaven, to bring back *Astræa* to the Earth. The Persians call him *Mythras*; the Egyptians, *Orus*; the Greeks, *Jupiter the Conductor, & Saviour*. It is true they differ in their descriptions, but all agree in the same truths. They are all sensible, that Man is not now what he was, & believe that he will one day assume a more perfect form. God cannot suffer an eternal blemish in his work. Evil had a beginning, & it will have an end. Then will be the triumph of light over darkness. That is the time fix'd by destiny, for the total destruction of *Typhon*, *Arimanius*, & *Pluto*. That is the prescrib'd period for re-establishing the Reign of *Oromazes*, *Osiris* & *Saturn*.

Nevertheless, there arises one great difficulty, which no Philosopher has yet been able to solve me. I do not conceive how Evil could happen under the Government of a God, who is good, wise & powerful. If he be wise, he might have foreseen it. If he be powerful, he might have hinder'd it: And if he be good, he

*he should have prevented it. Help me to answer this great difficulty, so as to justify the eternal wisdom. Why has God created free beings capable of evil? Why has he bestow'd on them so fatal a gift?*

Liberty, *answered Eleazer*, is a necessary consequence of our reasonable nature. To be free, is to be able to chuse. To chuse, is to prefer. Every Being capable of reasoning & comparing can prefer, & consequently chuse. This is the essential difference between bodies & spirits: The one are necessarily transported where-ever the moving force carries them; The other are mov'd only by Reason, which enlightens them. God could not give us intelligence, without giving us liberty.

But could he not, *reply'd Cyrus*, have hinder'd us from abusing our liberty, by shewing us truth with so clear an evidence, that it would have been impossible to mistake? When the sovereign beauty displays his infinitely attractive charms, they seize & engross the whole will, and make all inferior amiableness vanish, as the rising Sun dispels the shades of night.

The purest light, *answer'd Eleazer*, does not illuminate those who will not see. Now, every finite Intelligence may turn his eyes from the truth. I have already told you that Spirits cannot incessantly contemplate the splendors of the divine Essence; they are oblig'd from time to time to cover their faces. 'Tis then that self-love may seduce them & make them take an apparent good for a real one. And this false good may dazzle & draw them away from the true Good. Self-love is inseparable from our nature. God, in loving *himself*, essentially loves *Order*, because he is *Order*; but the Creature may love it self without loving *Order*; and hence every created Spirit is necessarily and essentially fallible.

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To ask why God has made fallible Intelligences, is to ask why he has made them finite, or why he has not created Gods as perfect as himself? A thing impossible.

Cannot God, *continued Cyrus*, employ his almighty power, to force free Intelligences to see & relish truth?

Under the Empire of God himself, *answer'd Eleazer*, despotick rule & liberty are incompatible. Inclination, will, & love, are never forc'd. God does every thing he pleases in Heaven and upon Earth; but he will not employ his absolute power to destroy the free nature of intelligent beings. If he did so, they would act no longer from inclination & choice, but by force & necessity: They would obey, but they would not love. Now love is what God demands, and it is the only worship worthy of him. He does not require it for any advantage to himself, but for the good of his creatures. He will have them happy, & contribute to their own happiness; happy by love, & by a love of pure choice. It is thus that their merit augments their felicity.

I begin to understand you, *said Cyrus*. Moral Evil does not come from the supremely good, wise, & powerful Being, who cannot be wanting to his Creatures, but from the weakness inseparable from our limited nature, which may be dazzled and deceiv'd. *But what is the cause of natural Evil: Might not the goodness of God have brought back his offending Creatures to order, without making them suffer? A good Father will never make use of punishments, when he can gain his Children by mildness.*

I have already told you, *answer'd Eleazer*, that we are capable of a twofold happiness. If God, after our rebellion, continu'd to us the full enjoyment of created pleasure, we should never aspire to  
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an union with the Creator. We should content our selves with an inferior happiness, without any endeavours to attain to the supreme beatitude of our nature. The only means to give free Beings a dislike & detestation of their disorder, is to make them feel, for a time, the fatal consequences of their wandering from him. God owes it to his justice to punish the guilty, that he may not countenance crimes; and his goodness likewise requires it, in order to correct & reform the criminal. *Natural Evil is necessary to cure moral Evil: Suffering is the only remedy for sin.*

I comprehend you, said Cyrus, God could not deprive Spirits of liberty, without depriving them of intelligence; nor hinder them from being fallible, without making them infinite; nor restore them after their fall, but by expiatory pains, without violating his justice & goodness. Exempt from all passion, he has neither anger, nor revenge. He chastises, only to amend, & punishes, only to cure.

Yes, answered Eleazer, all will suffer more or less, as they are more or less gone astray. Those who have never departed from their duty, will for ever excel the rest in knowledge & in happiness. Those who delay their return to it, will be always inferior to the others in perfection & felicity. The return of Spirits to their first principle, resembles the motion of bodies towards their center. The nearer they approach to it, the more their velocity augments. This is the order establish'd by eternal Wisdom, the immutable law of distributive justice; from which God cannot deviate, without being essentially wanting to himself, countenancing rebellion, and exposing all finite and fallible beings to the danger of disturbing the universal harmony.

The conduct of God shocks us, only because we are finite & mortal. Let us raise our thoughts above  
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this place of exile, let us run over all the celestial regions, we shall see disorder & evil no where but in this corner of the Universe. The Earth is but an Atom in comparison of Immensity. The whole extent of time is but a moment in respect of Eternity. These two infinitely small points will one day disappear. Yet a little moment, & evil will be no more. But our limited minds, and our self-love, magnify objects, & make us look upon that *point*, which divides the two eternities, as something great.

This, *continu'd Eleazer*, is what the understanding of Man can answer, to justify the ways of God. It is thus that we confound Reason by Reason it self. It is by these principles that our Doctors silence the Philosophers of the Gentiles, who blaspheme against the sovereign Wisdom, because of the evils & crimes which happen here below. But yet our Religion does not consist in these speculations. It is not so much a philosophical system, as a supernatural establishment. *Daniel* will instruct you in it. He is now the Prophet of *The Most High*. The *Eternal* shews him oftentimes futurity as present, & lends him his power to work prodigies. He is soon to return to *Babylon*. He will shew you the Oracles contain'd in our sacred Books, and teach you what are the purposes for which God intends you.

It was in this manner that the *Hebrew* Philosopher instructed *Cyrus*; vainly striving to fathom the unsearchable depths of Divine Wisdom. What was defective in his opinions, was set right by the more simple & sublime instructions of *Daniel*, who came back to *Babylon* a few days after.

Now was the time fix'd by the Prophets for the deliverance of *Nabuchodonosor*: His frenzy ceas'd, & his reason was restor'd to him. Before he return'd to his Capital, he resolv'd to pay a publick homage  
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to the God of *Israel*, in the same place where he had given the notorious instance of his impiety.

He order'd *Daniel* to assemble the Princes, Magistrates, Governors of Provinces, & all the Nobles of *Babylon*, & to conduct them to the plains of *Dura*, where he had some years before erected the famous golden Statue. Cloath'd with his Imperial Robe, he mounts upon an eminence, from whence he may be seen by all the people. He has no longer any thing fierce or savage in his look: Notwithstanding the dreadful condition to which his sufferings had reduc'd him, his countenance has a serene & majestic air. He turns towards the East, takes off his Diadem, prostrates himself with his face to the earth, [& pronounces three times the tremendous name of *JEHOVAH!*]

After having ador'd the *ETERNAL* for some time in a profound silence, he rises, & says: People of all nations assembled together, it was here that you formerly beheld the extravagant marks of my impious & abominable pride. It was here, that I usurp'd the rights of the Divinity, & would force you to worship the work of mens hands. *The Most High*, to punish this excess of irreligion, condemn'd me to eat grass with the beasts for seven whole years. The times are accomplish'd. I have lifted up my eyes to Heaven, & acknowledg'd his power. My reason & my understanding are restor'd me. You God, (*continued he*, turning towards *Daniel*), is in truth the GOD OF GODS, & KING OF KINGS. All the inhabitants of the Earth are, before him as nothing, & he does according to his will both in Heaven & in Earth. His wisdom is equal to his power, & all his ways are full of justice. Those that walk in pride he is able to abase, & he raises again those whom he had humbled. O Princes & People, learn to render homage to his Greatness!

At these words the Assembly sent up shouts of joy; & fill'd the air with acclamations, in honour of the God of *Israel*. *Nabuchodonosor* was conducted back with pomp to his Capital, & resum'd the government of his Kingdom. Soon after, he rais'd *Daniel* to the highest dignities, & the *Jews* were honour'd with the first posts throughout his vast Empire.

Some days after, *Amytis* presented *Cyrus* to *Nabuchodonosor*, who receiv'd the young Prince in a most friendly manner, and gave him a favourable hearing. However, the Nobles of *Babylon*, who sat in the King's Council, represented to him in very strong terms, that it might be dangerous to provoke the *Median* Court, at the present juncture, when the forces of the Kingdom were much lessen'd, & his treasure exhausted by the late troubles during the King's illness: And that it would be better policy to foment the divisions between the *Medes* & *Persians*, in order to make them mutually weaken each other's strength, & so give the King of *Babylon* a fair occasion of extending his conquests.

But *Nabuchodonosor*, who by the misfortunes he had suffer'd, was cur'd of all such false maxims, and not hearken to the ambitious projects of his ministers. And *Cyrus* observing his good dispositions, took that opportunity to lay before him the advantages he might find by an Alliance with *Cambyses*. He represented to him, that the *Medes* were the only rivals of his power in the East; that it could not be for the interest of the King of *Babylon*, to let them grow more considerable, by subjecting & oppressing the *Persians*; but that he should rather make the latter his Friends, who might serve as a barrier to his Empire against the enterprizes of the *Median* Prince. And in fine, that *Persia* lay very convenient for the *Babylonian* Troops to march through it into *Media*, in case *Cyaxares* should resolve upon a rupture.

The *Prince of Persia* spoke both in publick & private assemblies, with so much eloquence & strength of reason; he shew'd during the course of his negotiation, (which lasted some months) so much candor and truth; he manag'd the Nobles with so much prudence and dexterity, that in the end he brought them all over. An Alliance was sworn in a solemn manner, & *Nabuchodonosor* continued faithful to it the rest of his life.

*Cyrus* being impatient to see the sacred books of the *Jews*, which contain'd predictions relating to his future greatness, convers'd every day with *Daniel*; & the Prophet endeavour'd to instruct the young Prince in the Jewish religion. He at length open'd the Books of *Isaiak*, which mention'd *Cyrus* by name, a hundred & fifty years before his birth, as a Prince whom God had destin'd to be the Conqueror of *Asia*, & deliverer of his People.

*Cyrus* was seiz'd with astonishment, to see so clear & circumstantial a prediction; a thing unknown in other nations, where the Oracles were always obscure & doubtful.

*Eleazer*, said he to the Prophet, has already shewn me, that the great principles of your Religion concerning the three States of the World, agree with those of other nations. He has given me the idea of a GOD-CREATOR, which I have not found among the other Philosophers. He has answer'd all my difficulties about the Origin of Evil, by the free nature of Spirits. He confounds Impiety by his sublime ideas concerning the pre-existence of Souls, their voluntary fall, & their total restoration. But he has said nothing to me of the supernatural establishment of your Law. I conjure you, by the God whom you adore, to answer my questions. Has your Tradition the same source with that of other nations? Has it been transmitted to you by a purer Channel?

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*Was your Law-giver a mere Philosopher, or a divine Person?*

I know, *answer'd Daniel*, all the endeavours which our Doctors use, to sute Religion to the taste of the Philosophers. But they go astray, & lose themselves in a maze of uncertain opinions. [The origin & continuance of Evil, under the government of a good, wise, & powerful Creator, is an *anigma* which has always exercis'd the speculations of the learned. It is vain & fruitless to attempt to explain it. The *Chaldean*, the *Egyptian*, the *Greek*, & even our *Hebrew* Philosophers, are puzzled & confounded by the multiplicity of their own reasonings upon this matter.] They waste themselves in toiling about those intricate questions, without being able to unravel them. [Who can know the designs of God, or penetrate into his secret purposes?] Our thoughts are weak, and our conjectures vain: The Body weighs down the Soul, & will not suffer it to reach those heights to which it fondly aspires.

The curiosity of prying into every thing, explaining every thing, and adjusting it to our weak ideas, is the most dangerous disease of the human mind. The most sublime act of our feeble reason, is to be silent before the *Sovereign Reason*, to submit, & to leave to God the care of justifying, one day, the incomprehensible ways of his providence. Our pride & impatience will not suffer us to wait for this unravelling. We would go before the light, & by so doing we lose the use of it.

Forget therefore all the subtile speculations of the Doctors. I shall speak to you a more sure & simple language. I shall propose nothing to you but palpable facts, of which the eyes, ears, and all the senses of men are judges.

You have already learn'd by the universal doctrine of all nations, that Man is fallen from the purity of

his original. In ceasing to be just, he ceas'd to be immortal. Sufferings follow'd close upon crimes, & Men were condemn'd to a state of pain & misery, to make them long perpetually for a better life.

For some Ages after the Fall, Religion was not written: The moral part of it was found in Reason it self, & the mysteries of it were transmitted by tradition from the Antients. As Men liv'd then several Ages, it was easy to preserve that tradition in its purity.

But the sublime knowledge of the first Men having serv'd only to make them more criminal, the whole race of Mankind, except the family of *Noah*, was destroy'd, in order to stop the course of impiety, & the multiplying of vices. The fountains of the great abyss were broke open, & the waters cover'd the Earth with an universal deluge, of which there are yet some traces in all nations. The constitution of the world, which had been chang'd by the fall, was impair'd a-new. The juices of the earth were impoverish'd & spoil'd by this inundation. The herbs & fruits had no longer the same virtue. The Air, loaded with an excessive moisture, strengthened the principles of corruption, and the life of Man was shortned.

The descendants of *Noah*, who spread themselves over the face of the whole earth, quickly forgot this terrible effect of the Divine indignation; they corrupted their ways, & gave themselves up to all wickedness.

It was then that the ETERNAL chose a peculiar People to be the depositary of Religion, Morality, & all divine truths, that they might not be debas'd, & entirely obscur'd, by the imagination, passions, & vain reasonings of Men.

*Abraham*, by his faith & obedience, was found worthy to be the head & the Father of this happy People.

People. THE MOST HIGH promised him, That his posterity should be multiplied as the Stars of Heaven; That they should one day possess the land of *Canaan*; and that of his seed should come the *Messiah*, in the fulness of time.

The rising family of this Patriarch, feeble in its beginnings, go down to *Egypt*, where they become very numerous, [awaken the jealousy of the *Egyptians*,] & are reduced to a state of Slavery. But having been tried and purified by all sorts of afflictions, for the space of 400 years, God raises up *Moses* to deliver them.

THE MOST HIGH, having first inspired our Deliver with the greatest wisdom, lends him his almighty power to prove his divine Mission by the most signal wonders. These wonders are nothing less than a frequent and instantaneous changing of the order & course of Nature.

The haughty King of *Egypt* refuses to obey the orders of the ALMIGHTY. *Moses* terrifies his Court with repeated signs of the vengeance of heaven. [He stretches out his arm, & the whole Kingdom feels its dreadful power.] Rivers are turn'd into blood; swarms of venomous insects spread every where diseases & death; prodigious lightnings, with storms of hail, destroy men, beasts & plants; a thick darkness hides for three days all the luminaries of Heaven; & an exterminating Angel destroys in one night all the first-born of *Egypt*.

At length the People of God leave the land of their captivity. *Pharaoh* pursues them with a formidable army. A Pillar of fire is our guide by night & a thick cloud by day conceals our march from the pursuers. *Moses* speaks, the Sea divides, the *Israelites* go through it on dry ground, & are no sooner pass'd than the Sea returns to its strength, & its impetuous waves swallow up the infidel Nation.

Our Fathers wander 40 years in the desert, where they suffer hunger, thirst, & the inclemency of the seasons. They murmur against God. *Moses* speaks again: A miraculous food descends from Heaven; dry rocks become fountains of fresh water; the Earth opens & swallows up those, who refuse to believe the promises, unless they see their accomplishment.

[It is in solitude that God speaks to the heart of Man;] and it was in this desert, that he himself publish'd his holy Law, & dictated all the Rites, Statutes, & Sacrifices of our Religion. He calls up our Conductor to the top of mount *Sinai*; the mountain trembles, & the voice of the ETERNAL is heard in thunders & lightnings. He displays his dreadful power to make an impression upon hearts, more disposed to be affected by fear than love.

But GOD appears no less in the wonders of his goodness than in those of his power. The High & Lofty One, who inhabits Eternity, & whom the Heaven of Heavens cannot contain, condescends to dwell in a visible manner amongst the children of *Israel*, & to direct them in all their ways. A moveable Sanctuary is form'd & erected by his order, the Ark of the Covenant is made & placed in it, & the Altar is sanctified by the presence of the glory of THE MOST HIGH. The rays of a Heavenly light encompass the Tabernacle; God sits between the Cherubim, & from thence declares his will.

After this, our great Lawgiver, by the command of God himself, commits to writing our Law and our History, the everlasting proofs of his supreme goodness, & of our ingratitude. *Moses*, before his death, puts this Book into the hands of all the people. It was necessary at every instant to consult it, in order to know, not only the religious, but civil Laws. Each *Hebrew* is obliged to read it over once a year,

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& to transcribe the whole, at least once in his life. It was impossible to alter or corrupt these sacred Annals, without the imposture's being discovered & punish'd as High Treason against God, and an attempt against the Civil Authority.

*Moses* dies: our Fathers leave the desert; Nature is obedient to the voice of *Joshua*, our new Conductor; Rivers run back to their fountain-head; the Sun suspends its course; the walls of a strong City fall down at the approach of the Ark; & the most courageous & warlike Nations fly before the triumphant Armies of *Israel*, who at length take possession of the promis'd Land.

Scarce is this ungrateful and inconstant People settled in that land of delights, but they grow weary of being under the immediate government of *Jehovah*, & are desirous of having a King to go before them, like the Nations about them. God gives them a King in his anger [& the *Hebrew* Government becomes Monarchical.] The wisest and most pacifick of our Princes erects a magnificent Temple at *Jerusalem*. The God of peace fixes his habitation upon mount *Sion*. The miracle of the Ark is perpetuated, the glory of the Divine Majesty fills the Sanctuary, & Oracles are heard from the most holy place, as often as the High Priest goes thither to enquire of the Lord.

In order to perpetuate the memory of so many miracles, & to demonstrate the truth of them to all future ages, *Moses*, *Joshua*, our *Judges*, & our *Kings* establish solemn Festivals and august Ceremonies. A whole Nation concurs loudly, & successively to give testimony to them by the most publick and lasting monuments.

While the *Israelites* persevere in their obedience, THE LORD OF HOSTS is their Protector, and renders them invincible as he had promised; but as

soon as they depart from the Law of their God he gives them up a prey to their enemies. Nevertheless he chastises them like a Father, & does not utterly forsake them. In every Age he raises up Prophets, who threaten, instruct, & reform us. These Sages being separated from all terrestrial pleasures, unite themselves to the sovereign Truth. The eyes of the soul which have been shut since the origin of evil, are open'd in these Divine Men to look into the counsels of Providence, & to know all its secrets.

The heavy judgments of God fall often upon the stubborn & untractable *Hebrews*, and as often this chosen People is brought back by the Prophets to own & adore the God of their Fathers. At length they are wholly carried away by that wretched inclination in all Mortals to *corporalize* the Deity, & to form to themselves a God with passions like their own. The God of *Abraham*, faithful in his threatenings as in his promises, has humbled us for many years under the yoke of *Nabuchodonosor*. [*Jerusalem* is become desolate, & the holy Temple a heap of stones.] Vagabonds and captives in a strange land, we wander upon the banks of the *Euphrates*, [and silently mourn, when we remember *Sion*.]

But God having first rais'd up that proud Conqueror to accomplish his eternal purposes, then abased him in his anger. You have been witness both of his Punishment & of his deliverance. Nevertheless the measure of the Divine judgments upon the race of *Abraham* is not yet fill'd up: It is you, O *Cyrus*, who are ordain'd, by THE MOST HIGH to be their Deliverer. *Jerusalem* will be repeopled, the house of the Lord rebuilt; and the glory of the latter Temple, which will one day be honoured with the presence of the *Messiah*, shall be greater than the glory of the former.

The Prince of *Persia* [was astonish'd at this account, but did not yet comprehend the grandeur & dignity of the *Hebrew* Law; & therefore] said to *Daniel*, But what is the design of this Law, dictated by God himself with so much pomp, preserved by your Fore-Fathers with so much care, renew'd & confirm'd by your Prophets with so many miracles? In what does it differ from the Religion of other Nations?

The design of the Law & the Prophets, *reply'd Daniel*, of the Ceremonies, Sacrifices, & all the parts of our worship, is to shew, that all Creatures were pure in their original, [ & had nothing contagious or mortal in them; ] That all Men are at present born sick, corrupt, & ignorant, even to the degree of not knowing their disease; & that human-nature cannot be restor'd to its perfection but by the coming of a *Messiah*.

These three Principles, the traces of which are to be observ'd in all Religions, have been transmitted from Age to Age, from the Deluge to our time. *Noah* taught them to his Children, whose posterity spread them afterwards over all the earth. But in passing from mouth to mouth, they have been alter'd & obscur'd, by the imagination of the Poets, the superstition of the Priests, & the different genius of each Nation. We find more remarkable footsteps of them among the eastern Nations & the *Egyptians*, than any where else; because *Abraham*, our first Patriarch, was famous in *Asia*; & because the People of God were a long time in captivity, on the banks of the *Nile*. But these ancient truths have been nowhere preserv'd in their perfect purity, except in the Oracles written by our Law-giver, our Historians, & our Prophets.

But this is not all. There is a mystery peculiar to our Religion, of which I would not speak to you,

O

O *Cyrus*, if you were not the Anointed of THE MOST HIGH, & his servant, chosen for the deliverance of his people.

The Prophecies mention two comings of the *Messiah*: One in *suffering*; the other in *glory*. The *Desire of all Nations* will, many Ages before his triumphant appearance in the clouds, live here upon Earth in a state of humiliation. He will expiate sin by the sacrifice of himself, before he restores the universe to its primitive splendor.

God has no need of a bloody victim to appease his wrath. But he would offend his justice, if he pardon'd the criminal without shewing his abhorrence of the crime. It is to reconcile the divine justice & mercy, that the *Messiah* will come. The great EMANUEL, God-Man, will descend upon Earth, to shew by his sufferings the infinite aversion of THE MOST HIGH, to the violation of Order.

I see from far that day which will be the consolation of the just, and the joy of Angels. All the heavenly Powers, all the Spirits who inhabit immensity, will be present at this Mystery, & adore its depth. Mortals will see nothing but the shell & the outside, [the sufferings of a *Man of sorrows*, & acquainted with grief: But we shall be healed by his wounds.]

Those *Jews* who expect only a triumphant *Messiah*, will not comprehend this first advent. The pretenders to wisdom in all nations, who judge only by appearances, will blaspheme against what they understand not. Nay, *The most just among Men* will, in this life, see only as in a mist, the beauty, extent, & necessity, of that great sacrifice.

At length the *Messiah* will come in his glory, to renew the face of the Earth, & restore the Universe to its primitive brightness. Then all Spirits, in Heaven, on Earth, and in Hell below, will bow the knee before

before him: And the Prophecies will be accomplish'd in their full extent.

The Prince of *Persia* was struck by this discourse, & wavered in his thoughts. He perceived that all the discoveries made by *Zoroaster*, *Hermes*, *Orpheus*, & *Pythagoras*; were but imperfect traces & chance rays of the tradition of the *Hebrews*. In *Persia*, *Egypt*, *Greece*, & in all other Nations, he had found only obscure, uncertain, and loose opinions: But with the *Jews* he found Books, Prophecies, & Miracles, the authority of which was incontestable. Nevertheless, he saw the truth only as through a cloud; his heart was not yet touch'd; he waited for the accomplishment of *Isaiab's* prediction. *Daniel* was not ignorant of the fluctuation of his mind, & said to him,

O *Cyrus*, Religion is not a system of philosophical opinions, nor yet a history of miracles, or supernatural events; but a practical science, which God reveals only to pure minds, [to those who seek truth, not to possess it, but to be possessed by it.] To know the secrets of Religion, to feel its energy, a power superior to Man, must descend into your heart, become absolute master of it, & ravish you from your self. The time for this is not yet come, but it approaches\*. Untill that happy moment, be content with knowing that the God of *Israel* loves you, will go before you, & will accomplish his will by you. Make haste to verify his Oracles, & return with speed to *Persia*, where your presence is necessary.

The young Hero, soon after, left *Babylon*; & the year following *Nabuchodonosor* dy'd. His successors broke the Alliance sworn between the *Assyrians* & the *Persians*.

*Cyrus*

\* See Theodoret de fide,

*Cyrus* spent twenty whole years in war with the *Affyrians* & their Allies: He first conquer'd *Lydia*, subdu'd the Nations in *Asia Minor*, brought *Cappadocia*, *Armenia* & *Hyrkania* under tribute, & then march'd into upper *Asia*, which having subdued he march'd to *Babylon*, the only place which held out against him.

The several Nations of the East, observing his moderation in the midst of triumphs, willingly submitted to his Empire; & the conquests, made by his humanity, were more numerous than those of his sword. Being ever as generous as invincible, he made no other use of victory than to render the vanquish'd happy, & employ'd his power only to make justice flourish, & to establish & maintain the most excellent Laws.

The taking of *Babylon* made him Master of all the East from the river *Indus* to *Greece*, and from the *Caspian* sea to the extremities of *Egypt*. Seeing then the entire accomplishment of *Isaiah's* prediction, his heart became affected with the truths he had learnt from *Daniel*; the mist before his eyes was dispell'd; & he openly own'd the God of *Israel* by this solemn Edict, which was publish'd throughout the whole extent of his vast Dominions.

Thus saith *Cyrus*, King of *Persia*. The Lord God of Heaven hath given me all the Kingdoms of the Earth; & he hath charg'd me to build him a House at *Jerusalem*, which is in *Judah*. Whoever among you is of his People, his God be with him: And let him go up to *Jerusalem*, & build the House of the Lord God of *Israel*. HE IS THE GOD.

THE END OF THE TRAVELS OF CYRUS.



A DIS

A  
DISCOURSE  
UPON THE  
THEOLOGY  
AND  
MYTHOLOGY  
OF THE  
ANTIENTS.

DIS

MY first design was to interperse some notes in the body of the book; but as the attending to such critical remarks would divert the mind too often from the principal story, I thought it would be more agreeable to the Reader to digest them into the form of a Discourse, which I divide into two parts.

In the first I shall shew, that the Philosophers of all ages and all countries have had a notion of a SUPREME DEITY *distinct and different from Matter.*

From the second it will appear, that there are traces of the principal doctrines of *revealed Religion* with regard to the *three states of Nature*, to be found in the Mythology of all Nations.

## P A R T. I.

### *Of the Theology of the Antients.*

WE begin with the *Magi* or *Persian* Philosophers: According to the testimony of *Herodotus* (a), the antient *Persians* had neither statues, nor temples, nor altars: „ They think it ridiculous, „ (says this Author,) to fancy, like the *Greeks*, „ that the Gods have an human shape, or derive „ their original from Men. They chuse the highest „ mountains for the place of their Sacrifice: They „ use neither Libations, nor Musick, nor hallow'd „ bread; but when any one has a mind to sacrifice, „ he leads the Victim into a clean place, and wearing

(a) *Herod. Clito. lib. 1. c. 101. Edit. Francof 1698.*



„ a wreath of myrtle about his head, invokes the  
 „ God to whom he intends to offer it. The Priest  
 „ is not allow'd to pray for his own private good,  
 „ but for that of the Nation in general, each par-  
 „ ticular member finding his benefit in the prospe-  
 „ rity of the whole.

Strabo (b) gives the ſame account of the antient  
*Persians*. „ They neither erected Statues nor Altars,  
 „ ſays this Hiſtorian ; they ſacrificed in a clean  
 „ place, and upon an eminence, where they of-  
 „ fered up a victim crowned. When the Priest had  
 „ cut it into ſmall pieces, every one took his ſhare.  
 „ They left no portion of it for the Deities, ſaying,  
 „ that God deſires nothing but the ſoul of the Victim.

The *Eastern* people, full of the notion of Trans-  
 migration, imagined that the Victim was animated  
 by a ſoul in a ſtate of puniſhment, whoſe expiatory  
 pains were completed by the ſacrifice.

The *Persians* indeed, as well as other *Pagans*,  
 worſhiped the Fire, the Sun, and the Stars: But  
 we ſhall ſee that they conſider'd them only as viſi-  
 ble images and ſymbols of a ſupreme God, whom  
 they believed to be the Sovereign Lord of Nature.

Plutarch has left us in his Treatiſe of *Iſis* and  
*Osiris*, a fragment of the Theology of the *Magi*.  
 This philoſophical Hiſtorian aſſures us, that they  
 called the Great God, *Oromazes*, or the Principle of  
 Light that produced every thing, and worketh all in  
 all (c). They admitted however another God, but  
 of an inferior nature and order, whom they called  
 (d) *Myrhras* or the Middle God. They did not think  
 him a being coeternal with the ſupreme Divinity,  
 but the firſt production of his Power, the chief of

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(b) *Strabo lib. 15. p. 732. Ed. Paris, 1620.*

(c) *Plut. de Iſid. & Oſir. Edit. Paris, 1624. p. 370.*

(d) *Μεσότης Θεός.*

all Spirits, and placed by him in authority over them. This will appear from the following passages.

The finest definition we have of the Deity among all the writings of the Antients, is that of *Zoroaster*. It has been transmitted down to us by *Eusebius* in his *Preparatio Evangelica*: an Author so far from being over favourable to the Pagans, that he makes it his business continually to expose and degrade their Philosophy. And yet he says, that he had read the following words *verbatim* in a book of *Zoroaster* that was extant in his time, and known by the Title of *The Sacred Collection of Persian Monuments*.

(e) „ God is the first of all incorruptible beings,  
 „ eternal and unbegotten: He is not compounded  
 „ of parts. There is none like nor equal to him.  
 „ He is the author of all good, and entirely disinterested;  
 „ the most excellent of all excellent beings,  
 „ and the wisest of all intelligent natures; the Father  
 „ of equity, the Parent of good laws, self-instructed,  
 „ self-sufficient, and the first former of Nature.

The modern Writers among the *Arabians* and *Persians*, who have preserved to us what remains are left of the antient doctrine of *Zoroaster* among the *Guebrii* or worshippers of Fire, maintain, that the first *Magi* admitted only one eternal Principle of all things.

*Abulfeda*, cited by the famous Dr. *Pocock*, says, that according to the primitive doctrine of the *Persians* (f), „ God was prior to both Light and „ Darkness, and had existed from all eternity in an „ adorable solitude, without any companion or „ rival.

*Saristhani*, quoted by Dr. *Hyde*, says, „ That the „ first *Magi* (g) did not look upon the good and „ evil

(e) *Euseb. Prep. Evang. lib. 1. p. 42. Edit. Paris.*

(f) *Pocock Specil. Hist. Arab. p. 146.*

(g) *Hyde Relig. vet. Persar. cap. 9. p. 161. & cap. 22. p. 290.*

„ evil Principles as both of them co-eternal, but  
 „ thought that the Light was indeed eternal, and  
 „ that the Darkness was produced in time by the  
 „ disloyalty of *Abriman*, Chief of the *Genii*.

Such was the Theology of the antient *Persians*, which in the foregoing Work I have put in the mouth of *Zoroaster*.

M. Bayle says in his Dictionary, that the antient *Persians* were all *Manicheans*. However he came to entertain this notion, he must certainly have given it up, if he had consulted the original Authors: a method which that famous Critick did not always take. He had a genius capable of going to the bottom of any subject whatever: but he wrote sometimes in a hurry, and treated superficially the gravest and most important subjects. Besides, there is no clearing him from the charge of loving too much the dismal obscurity of Scepticism. He is always upon his guard against the pleasing ideas of immortality. He shews with art and subtlety all the dark sides of a question: but he very rarely represents it in that point of light, which shines with evidence. What encomiums would he not have merited, had he employed his admirable talents more for the benefit of Mankind?

The *Egyptians* had much the same Principles as the oriental nations. There is nothing more absurd than the notion generally given us of their Theology; nor is any thing more extravagant than the allegorical sense which certain Authors fancy they have discovered in their Hieroglyphicks.

On one hand, it is hard to believe that human nature could ever sink so low as to adore Insects, Reptiles, and Plants, which they see produced, growing, and dying every day, without ascribing certain divine virtues to them, or considering them

as symbols of some invisible Power. In the most barbarous countries we still find some knowledge of a superior Being, which is the object of the hope and fear of the most stupid Savages. But though we should suppose there are some nations in the world sunk into so gross an ignorance as to have no notion of a Deity, yet it is certain that *Egypt* cannot be charged with this ignorance. All Historians, as well sacred as profane, agree in speaking of this people as the wisest of all nations; and one of the encomiums that the holy Spirit gives to *Moses*, is, that *he was learned in all the wisdom of the Egyptians*. Would the holy Ghost ever have spoken in such a manner of a nation that was fallen into so senseless and barbarous an ignorance, as to worship Onions, Crocodiles, and the most despicable Reptiles?

On the other hand, there are certain modern Writers who exalt the Theology of the *Egyptians* too high, and fancy that they find in their Hieroglyphicks all the Mysteries of the Christian Religion. After the Deluge, *Noah* doubtless would not leave his Children ignorant of the great Principles of Religion, with regard to the *three states of Mankind*: and that tradition might have been spread from generation to generation over all the nations of the world. But we should not infer from thence, that the Heathens had as clear notions of the divine Nature and the *Messias*, as the *Jews* had themselves. Such a supposition, far from doing honour to Holy Writ, would only derogate from its dignity. I shall endeavour to keep the just medium between these two extremes.

*Plutarch* in his treatise of *Isis* and *Osiris*, tells us (h),  
 „ That the Theology of the *Egyptians* had two

(h) *Plut. de Isid. & Osir. p. 354.*

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meanings; the one holy and symbolical, the other vulgar and literal; and consequently that the figures of animals which they had in their Temples, and which they seemed to adore, were only so many Hieroglyphicks to represent the Divine attributes.

Pursuant to this distinction, he says, that *Osiris* signifies the active Principle, or the most holy Being (i); *Isis* the wisdom or rule of his operation, *Orus* the first production of his power, the model or plan by which he produced every thing, or the Archetype of the World.

It would be rash to assert, that the Pagans ever had any knowledge of a Trinity of distinct Persons in the indivisible unity of the Divine Nature. But it is plain that the *Chaldeans* and *Egyptians* believed that all the Attributes of the Deity might be reduced to three, *Power*, *Understanding*, and *Love*. They distinguished also three sorts of Worlds, the *sensible* World, the *aerial* World, and the *etherial* World. In each of these Worlds they asserted likewise three principal properties, *Figure*, *Light*, and *Motion*; *Matter*, *Form*, and *Activity* (k): and on this account the antient Philosophers looked upon the number *three* as mysterious.

If any man reads with attention the aforementioned tract of *Plutarch*, the works of *Jamblicus*, and what accounts are left of the Religion of the *Oriental*s and *Egyptians*, he will easily see that the Mythology of those nations chiefly regards the *internal operations*, and the *Attributes of the Deity*, as that of the *Greeks* does his *external operations*, or the *properties of Nature*. The *Oriental*s and *Egyptians* had a more refining and metaphysical genius than

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(i) *Ibid.* p. 373, 374, 375. (k) See *Athanas. Kirch. Oedip. Egypt.* tom. 1. p. 144. &c. to p. 151. & tom. 2. p. 132.

## 8 ANTIENT THEOLOGIE.

the *Greeks* and *Romans*, who were fondest of the sciences that depend on *imagination* and *sense*. This key may contribute a great deal towards understanding the antient Mythologies.

*Plutarch* concludes his treatise of *Isis* and *Osiris* in this manner: (1) „ As he who reads the works of „ *Plato* may be said to read *Plato*, and he who acts „ the comedy of *Menander* may be said to act „ *Menander*; so the Antients gave the name of Gods „ to the various productions of the Deity. *Plutarch* had said a little before, „ That care should be taken „ not to transform, dissolve and scatter the Divine „ Nature into Rivers, Winds, Vegetables, or bodily „ forms and motions. This would be as ridiculous „ as to imagine, that the sails, the cables, the „ rigging and the anchor are the Pilot; or that the „ thread, the woof, and the shuttle are the Weaver. „ Such senseless notions are an indignity to the „ Heavenly Powers, whom they blaspheme whilst „ they give the name of Gods to beings of an in- „ sensible, inanimate, and corruptible nature. „ Nothing, as he goes on, that is without a soul, „ nothing that is material and to be perceived by „ our senses, can be God. Nor yet must we ima- „ gine that there are different Gods according to „ the different Countries of *Greeks* and *Barbarians*, „ *northern* and *southern* people. As the Sun is com- „ mon to all the world, tho' called by different „ names in different places; so there is but one sole „ supreme mind or reason, and one and the same „ Providence that governs the world, tho' he is „ worshipped under different names, and has ap- „ pointed some inferior Powers for his Ministers. „ Such, according to *Plutarch*, was the doctrine of the first *Egyptians* with regard to the Divine Nature.

*Origen*,

*Origen*, who was co-temporary with *Plutarch*, follows the same principles in his Book against *Celsus*, a pagan Philosopher, who pretended to understand Christianity, because he knew some ceremonies of that Religion, tho' he never entered into the spirit of it. Now *Origen* expresses himself in this manner: (m) „ The *Egyptian* Philosophers have „ sublime notions with regard to the Divine Nature, „ which they keep secret, and never discover to „ the people but under a veil of fables and allegories. *Celsus* is like a man who has travelled into „ that country; and tho' he has conversed with „ none but the ignorant vulgar, yet takes it into „ his head, that he understands the *Egyptian* Religion. All the *Eastern* nations, (continues he) „ the *Persians*, the *Indians*, the *Syrians* conceal secret mysteries under their religious fables. The „ wise men of all those Religions see into the sense „ and true meaning of them, whilst the vulgar go „ no further than the exterior symbol, and see only „ the bark that covers them.

Let us next hear the testimony of *Jamblichus*, who had studied the Religion of the *Egyptians*, and understood it thoroughly. He lived in the beginning of the third Century, and was a Disciple of the famous *Porphyry*, as both *St. Clement* (n) and *St. Cyril of Alexandria* (o) assure us. There were at that time a great many *Egyptian* books extant, which have been since lost: Several of these were highly respected for their antiquity, and ascribed to *Hermes Trismegistus*, or one of his first Disciples. *Jamblichus* had read these books, which had been translated by the *Greeks*; and this is the account that he gives of the Theology which they taught.

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(m) *Origen. contra Cels. lib. 1. p. 11.*

(n) *Strom. l. 6. p. 133.* (o) *Contra Julian. lib. 1.*

# 10 ANTIENT THEOLOGIE.

„ According to the *Egyptians*, the first God existed in his solitary unity before all beings (p).  
 „ He is the fountain and original of every thing that either has understanding or is to be understood. He is the first principle of all things, self-sufficient, incomprehensible, and the Father of all essences.

*Hermes* says likewise, (as *Jamblichus* goes on to tell us) „ that this supreme God has constituted another God, called *Emeph*, to be head over all spirits, whether *Ethereal*, *Empyrean*, or *Celestial*; and that this second God, whom he styles the *Guide*, is a Wisdom that transforms and converts into himself all spiritual beings. He makes nothing superior to this *God-Guide*, but only the first *Intelligent*, and first *Intelligible*, who ought to be adored in silence.

He adds, „ That the Spirit which produceth all things, has different names according to its different properties and operations; that he is called in the *Egyptian* language *Amoun*, as he is wise; *Ptha*, as he is the life of all things; and *Osiris*, as he is the author of all good.

Such according to *Jamblichus*, was the doctrine of the *Egyptians*; and it is evident from thence, that they admitted only one Principle, and a middle God, like the *Mythras* of the *Persians*.

The notion of a Spirit constituted by the supreme God, to be the head and guide of all Spirits, is very antient. The *Hebrew* Doctors believed that the Soul of the *Messias* was created from the beginning of the world, and appointed to preside over all the orders of *Intelligences*. This opinion was founded on a notion, that finite Natures cannot incessantly contemplate the brightness and glories of the Divine

Essence,

(p) *Jambl. de Myst. Eryp. Ed. Lugd. 1552. p. 153, 154.*

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Effence, and must necessarily sometimes turn off their view, and adore the Creator in his works; that at such times there must be an Head to lead Spirits thro' all the regions of immensity, and shew them all its beauties and wonders.

To have a more perfect knowledge of the Theology of the *Oriental*s and *Egyptians*, it may not be improper to examine that of the *Greeks* and *Romans*, which is derived originally from it. The Philosophers of *Greece* went to study wisdom in *Asia* and *Egypt*. *Thales*, *Pythagoras*, *Plato*, drew the best of their knowledge from thence. The traces of the *Oriental* tradition are now indeed in a manner worn out, but as there are several monuments of the Theology of the *Greeks* still preserved, we may judge of the Masters by their Disciples.

We must however distinguish between the Gods of the Poets, and those of the Philosophers. Poetry deifies all the various parts of Nature, and gives spirit to bodies, as well as body to spirits: It expresses the operations and properties of matter by the actions and passions of such invisible Powers; as the Pagans supposed to be directors of all the motions and events that we see in the Universe. The Poets pass in a moment from allegory to the literal sense & from the literal sense to allegory; from real Gods to fabulous Deities: and this occasions that jumble of their images, that absurdity in their fictions, and that indecorum in their expressions, which are so justly condemned by the Philosophers.

Notwithstanding this multiplication of inferior Deities, these Poets however acknowledged, that there was but one only supreme God. This will appear from the very antient traditions which we still have left of the Philosophy of *Orpheus*. I am very far from thinking that *Orpheus* was the Author of

of thoſe Works which go under his name. I believe with the famous *Grotius*, that thoſe books were wrote by the *Pythagoreans*, who profeſſed themſelves Diſciples of *Orpheus*. But whoever is the Author of theſe writings, 'tis certain that they are older than *Herodotus* and *Plato*, and were in great eſteem among the Heathens; ſo that by the fragments of them ſtill preſerved, we may form a judgment of the antient Theology of the *Greeks*.

I ſhall begin with the abridgment which *Timotheus* the Colmographer gives us of the doctrine of *Orpheus*. This abridgment is preſerved in *Suidas* (q), *Cedrenus* (r) and *Eusebius*.

„ There is one unknown Being exalted above  
 „ and prior to all beings, the Author of all things,  
 „ even of the *æther*, and of every thing that is  
 „ below the *æther*: This exalted Being is life,  
 „ light, and wiſdom; which three names expreſs  
 „ only one and the ſame Power, which has created  
 „ all beings, viſible and inviſible, out of nothing.

It appears by this paſſage, that the doctrine of the *Creation*, that is, of the production of ſubſtances, was not unknown to the Heathen Philoſophers. We ſhall ſoon find it laid down in *Plato*.

*Proclus* has tranſmitted down to us this extraordinary paſſage of the Theology of *Orpheus* (s).

„ The Univerſe was produced by *Jupiter*, the *Em-  
 „ pyraum*, the deep *Tartarus*, the Earth, and the  
 „ Ocean, the immortal Gods and Goddeſſes; all  
 „ that is, all that has been, and all that ſhall be,  
 „ was contained originally in the fruitful boſom of  
 „ *Jupiter*. *Jupiter* is the firſt and the laſt, the  
 „ beginning and the end. All beings derive their  
 „ origin from him. He is the primitive Father,  
 „ and

(q) *Suidas de Orph* p. 350.

(s) *Proclus de Timao*. p. 95.

(r) *Cedrenus* p. 47.

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„ and the immortal Virgin. He is the life, the  
 „ cause, and the energy of all things. There is  
 „ but one only Power, one only God, and one  
 „ sole universal King of all.

I shall conclude the Theology of *Orpheus* with a famous passage of the Author of the *Argonautica*, who is looked upon to be a Disciple of his (†). „ We will sing first an Hymn upon the antient „ *Chaos*, how the Heavens, the Sea, and the Earth „ were formed out of it. We will sing likewise „ that eternal, wise, and self-perfect Love, which „ reduced this *Chaos* into order (u).

’Tis clear enough from the doctrine of the Theogony, or birth of the Gods, which is the same as the Cosmogony, or generation of the Universe, that the antient Poets ascribed it entirely to a first Being, from whom all other beings derived theirs. The Poem of the *Theogonia*, which is ascribed to *Hesiod* (x), speaks of Love „ as the first principle „ which brought the *Chaos* into order; (y) „ and from that *Chaos* sprung the Night, from the Night the *Æther*, from the *Æther* the Light; then the Stars, the Planets, the Earth, and at last the Deities who govern all.

*Ovid* speaks likewise to the same effect in the first Book of his *Metamorphoses* (z). „ Before there „ was a Sea and an Earth, says he, before there „ was any Heaven to cover the World, universal „ Nature was but one indigested sluggish mass, „ called a *Chaos*. The seeds of all things jumbled „ together were in a perpetual discord, till a beneficent

(†) *Argon. apud Steph. p. 71. Edit. Fugger. An. 1566.*

(u) ψ 423. Πρεσβύτατον τε, καὶ αὐτοτελὴ πολύμητιν ἔρωτα. (x) *Hesiod. Theog. Edit. Steph. ψ 120.*

(y) ψ 120. Ἡ δ’ ἔρως ὅς κ’ ἀλλῆς ἐν ἀθανάτοισι θεοῖσι

(z) *Ovid. Metam. l. 1. p. 1.*

„ sicient Deity put an end to the difference. Words which shew plainly that the *Latin* Poet, who followed the *Greek* tradition, makes a distinction between the *Chaos* and God who by his wisdom brought it out of confusion into order.

I ought however in this place to observe, that the *Greek* and *Roman* Mythology in relation to the *Chaos* is much more imperfect than that of the *Oriental*s and the *Egyptians*, who tell us, that there was an happy and perfect state of the world prior to the *Chaos*; that the good Principle could never produce any thing evil; that his first work could not be confusion and disorder; and in a word, that physical evil is nothing else but a consequence of moral evil. 'Twas the imagination of the *Greek* Poets that first brought forth the monstrous *Manichean* doctrine about two co-eternal Principles, a supreme Intelligence and a blind matter, Light and Darkness, an indigested *Chaos*, and a Deity to range it in order.

I pass from *Hesiod* and *Ovid* to speak of the Theology of *Homer* and his Imitator *Virgil*. Let any one read these two Epick Poets with a proper attention, and he will see that the *marvellous* which runs thro' their fable is founded upon these three Principles. 1. That there is one supreme God, whom they every where call *the Father*, and *the Sovereign Lord of Men and Gods*, *the Architect of the World*, *the Prince and Governour of the Universe*, *the First God*, and *the Great God*. 2. That universal Nature is full of subordinate Spirits, who are the Ministers of that supreme God. 3. That Good and Evil, Virtue and Vice, Knowledge and Error, arise from the different influence and inspiration of the good and evil *Genii*, who dwell in the air, the sea, the earth, and the heavens.

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The Tragick and Lyrick Poets exprefs themselves after the same manner as the Epick Poets. *Euripides* expressly acknowledges the dependence of all beings upon one sole Principle: „ O Father, „ and King of Men and Gods! says he; why do „ we miserable Mortals fancy that we know or can „ do any thing? Our Fate depends upon your „ will (a).

*Sophocles* represents the Deity to us as a sovereign Intelligence, which is the Truth, the Wisdom, and the eternal Law of all Spirits (b). 'Tis not, says he, to any mortal nature, that Laws owe their origin. They come from above. They come down from Heaven itself. The *Olympian Jupiter* alone is the Father of them.

*Pindar* says (c), that *Chiron* taught *Achilles* to adore *Jove*, who lances the Thunder, as superior to all the other Deities.

*Plautus* introduceth an inferior Deity speaking in this manner (d): „ I am a Citizen of the celestial „ City, of which *Jupiter*, the Father of Gods and „ Men, is the Head. He commands the Nations, „ and sends us over all Kingdoms to take an account of the conduct and actions, the piety and „ virtue of Men. In vain do Mortals endeavour „ to bribe him with their oblations and sacrifices. „ They lose their pains, for he abhors the worship „ of impious persons.

„ O Muse, says *Horace*, pursuant to the custom „ of our Ancestors, celebrate first the Great *Jove*, „ who rules over Gods and Men, the Earth, the „ Seas, and the whole Universe: There is nothing „ greater than he, nothing that is like, nothing „ that is equal to him (e)! I shall

(a) *Eurip. Supplic. Act. 3. v. 733, &c. Edit. Cant.*

(b) *In Edip. Tyran.* (c) *Pyth. Ode 6. p. 265. Ed. Oxon.*

(d) *Plaut. Rudens.* (e) *Lib. 1. Ode 12.*

I shall conclude my quotations out of the Poets with a surprising passage of *Lucan*. When *Cato*, after crossing the desarts of *Lybia*, arrives at the Temple of *Jupiter Ammon*, *Labienus* is for persuading him to consult the Oracle. Upon which occasion the Poet puts this answer into the mouth of that philosophical Hero. „ (f) Why do you *La-*  
 „ *bienus*, propose to me to ask the Oracle whether  
 „ we should chuse to die in a state of freedom  
 „ with swords in our hands, rather than see Ty-  
 „ ranny enslave our Country? whether this mortal  
 „ life be only a *remora* to a more lasting one?  
 „ whether violence can hurt a good Man? whether  
 „ virtue does not make us superior to misfortunes?  
 „ and whether true glory depends upon success?  
 „ We know these truths already, and the Oracle  
 „ cannot give us clearer answers than what God  
 „ makes us feel every moment in the bottom of  
 „ our heart. We are all united to the Deity. He  
 „ has no need of words to convey his meaning  
 „ to us; and he told us at our birth every thing  
 „ that we have occasion to know. He hath not  
 „ chosen the parched sands of *Lybia* to bury truths  
 „ in those desarts, that it might be understood only  
 „ by a small number. He makes himself known  
 „ to all the world, he fills all places, the Earth,  
 „ the Sea, the Air, the Heavens. He makes his  
 „ particular abode in the Soul of the Just: Why  
 „ then should we seek him elsewhere?

Let us pass from the Poets to the Philosophers and begin with *Thales the Milesian*, Chief of the *Ionick School* (g), who lived above six hundred years before the birth of Christ. We have none of his works now left; but we have some of his maxims which have been transmitted down to us by the most venerable writers of antiquity.

(f) *Lucan. lib. 9. v 566.*

(g) *Flor. Olymp. 50.*

(h) *Diog.*

(i) *Cicero*

(k) *St. Cl.*

(m) *Plut.*

(n) *Flor.*

(p) *Diog.*

(r) *Laft.*

„ God is the most antient of all Beings. He is  
 „ the Author of the Universe, which is full of  
 „ wonders (b). He is the Mind which brought the  
 „ *Chaos* out of confusion into order (i). He is  
 „ without beginning and without ending, and  
 „ nothing is hid from him (k). Nothing can resist  
 „ the force of Fate; but this Fate is nothing but the  
 „ immutable Reason, and eternal Power of Provi-  
 „ dence (l).

What is still more surprising in *Thales*, is his de-  
 finition of the Soul: He calls it a „ *self-moving*  
 „ *Principle* (m), thereby to distinguish it from  
 „ Matter.

*Pythagoras* (n) is the second great Philosopher  
 after *Thales*, and Chief of the *Italick* School. Every  
 body knows the abstinence, silence, retirement,  
 and great purity of morals which he required of  
 his Disciples. He was very sensible that human  
 understanding alone could never attain to the know-  
 ledge of divine things, unless the heart was purged  
 of its passions. Now these are the notions which  
 he has left us of the Deity.

„ God is neither the object of sense, nor subject  
 „ to passion; but invisible, only intelligible (o),  
 „ and supremely intelligent (p). In his body he is  
 „ like the light, and in his soul he resembles truth (q).  
 „ He is the universal Spirit that pervades and dis-  
 „ fuseth itself over all Nature. All beings receive  
 „ their life from him (r). There is but one only  
 „ God, who is not, as some are apt to imagine,  
 „ seated

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(b) *Diog. Laert. Vita Thal. lib. 1.*

(i) *Cicero de Nat. Deor. lib. 1. p. 1113. Ed. Amst. 1661.*

(k) *St. Clement. Alex. Strom. 5. (l) Stob. Eccl. Phys. cap. 8.*

(m) *Plut. de Plac. Phil. lib. 4. cap. 2. Stob. Eccl. Phys. cap. 40.*

(n) *Flor. Olymp. 60. (o) Plut. Vita Numæ.*

(p) *Diog. Laert. lib. 12. (q) Vita Pyth. Porphyr.*

(r) *Euseb. Inst. lib. 5.*

„ seated above the world, beyond the orb of the  
 „ universe; but being himself all in all, he sees all  
 „ the beings that fill his immensity, the only prin-  
 „ ciple, the light of heaven, the Father of all.  
 „ He produces every thing, he orders and disposes  
 „ every thing; He is the Reason, the life, and the  
 „ motion of all Beings (s).

He taught, that besides the first Principle, there were three sorts of intelligent beings, *Gods, Heroes,* and *Souls* (t). He considered the first as the unalterable Images of the Sovereign Mind, human Souls as the least perfect of reasonable substances, and Heroes as a sort of middle beings placed between the two others, in order to raise up Souls to the divine union (u).

Thus he represents to us the Divine Immensity as filled with Spirits of different orders (w). *Thales* had the same notion; a notion which those two Philosophers had learned in *Egypt*, where they thought it was to stint the Divine power to suppose it less productive in intelligent beings, than in material ones.

This is the true sense of that famous expression ascribed to the *Pythagoreans*, that Unity was the Principle of all things, and that *from this Unity there sprung an infinite Duality*. We are not by this *Duality* to understand two Persons of the Christian Trinity, nor the two Principles of the *Manichæes*; but a world of intelligent and corporeal substances, which is the effect whereof Unity is the cause. This is the sentiment of *Porphyry*, (x) and it ought to be preferred before that of *Plutarch*, who is for ascri-

(s) *Cohort. 1. ad Grec. p. 18. St. Just.* (t) *Diog. Laert. lib. 8.*

(u) *Hierocl. Com. in Carm. Aurea Pyth.* (w) *Laert. de Pyth.*  
*Cic. de Leg. l. 2. p. 1197.* (x) *Porphy. Vita Pyth.*

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(2) *Plut.*  
 (4) *Id. de*  
 (c) *Πνεύ*

ascribing the *Manichean* system to *Pythagoras*, without producing for it any proof.

*Pythagoras* agreed with *Thales* in defining the Soul to be a self-moving Principle (y). „ He maintained „ further, that when it quits the body, it is re- „ united to the Soul of the World (z); That it is „ not a God, but the work of an eternal God (a), „ and that it is immortal on account of its prin- „ ciple (b).

This Philosopher was of opinion, that Man was composed of three parts, of a *pure Spirit*, of an *ethereal matter*, (which he called the *subtile vehicle* of the Soul) and of a *mortal* or gross *body*. He was indebted likewise for this notion to the *Egyptians*, from whom 'tis likely the *Hebrews* have learned in their Divinity to distinguish the pure (c) Spirit, the animal (d) Soul, and the terrestrial (e) Body.

The *Pythagoreans* speaking of the subtile vehicle or the celestial body, frequently call it *the Soul*; because they consider it as the active power which animates the terrestrial body. This has made such as do not thoroughly understand their Philosophy, imagine, that they believed *the thinking Substance* to be material; whereas nothing is more false. They always distinguished between the Understanding or the *pure Spirit*, & the *animal Soul* or *ethereal Body*. They considered the one as the source of our thoughts, the other as the cause of our motions. They believed them to be two different substances. *Anaxagoras*, as we shall soon see, rectified this error.

The old *Greek Poets* had dressed up this opinion in a different guise; they called the ethereal body, the Image, or the Shadow; because they fancy'd

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that

(y) *Plut. Plac. Phil. l. 4. cap. 2.* (z) *Cicer. de Senect. c. 21.*

(a) *Id. de Nat. Deor. l. 2.* (b) *Tusc. lib. 1. & de Consol. p. 1300.*

(c) Πνεῦμα. (d) Ψυχή. (e) Σῶμα.

that this subtile body, when it came down from Heaven to animate the terrestrial body, assumed its form, just as melted metal takes that of the mold in which it is cast. They said, that after death, the Spirit still clothed with this subtile vehicle, flew up to the regions of the Moon, where they placed the *Elysian* fields. And there, as they imagined, a sort of second death ensued by the separation of the pure Spirit from its vehicle. The one was united to the Gods, the other staid in the abode of the Shades. This is the reason why *Ulysses* says in the *Odyssey*, „ That he saw in the *Elysian* fields the divine *Hercules*; i. e. his Image, says the Poet; for as for „ him; he is with the immortal Gods, and assists „ at their banquets (f).

*Pythagoras* did not adopt the poetick fiction of a second death. He held, that the pure Spirit, and its subtile vehicle being born together, were inseparable, and returned after death to the Star from whence they descended.

I do not speak here of Transmigration, which only related to such Souls as were degraded and corrupted in mortal bodies. I shall treat of it in the second part of this Discourse.

I cannot conclude this article of *Pythagoras* better than with the summary which *St. Cyril* gives us of the doctrine of this Philosopher. „ We see plainly, „ says that Father, that *Pythagoras* maintained, „ that there was but one God, principle & cause „ of all things, who enlightens every thing, who „ animates every thing, from whom every thing „ proceeds, who has given being to all things, „ and is the source of all motion (g).

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(f) *Odys.* l. II. p. 167. (g) *St. Cyril. contra Julian. lib. I. p. 85*

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After *Pythagoras* comes *Anaxagoras* (h) of the *Ionick* Sect, born at *Clazomena*, & Maſter to *Pericles* the *Athenian* Hero. This Philoſopher was the firſt after *Thales* in the *Ionick* School who perceived the neceſſity of introducing a ſupreme Intelligence for the formation of the Univerſe. He rejected with contempt, & with great ſtrength of reaſon refuted the doctrine of thoſe who held, that (i) a blind Neceſſity, & the caſual motions of matter had produced the World. He endeavoured to prove, that a pure & uncompounded Spirit preſides over the Univerſe.

According to *Ariſtotle*'s account, the reaſoning of *Anaxagoras* was founded upon theſe two principles:

„ 1. That the idea of matter not including that of  
 „ active force, motion could not be one of its pro-  
 „ perties. We muſt therefore, ſaid he, ſeek ſome-  
 „ where elſe to find out the cauſe of its activity.  
 „ Now this active principle, as it was *the cauſe of*  
 „ *motion*, he called *the Soul*, becauſe it animates  
 „ the Univerſe (k).

„ 2. He diſtinguiſhed between this univerſal prin-  
 „ ciple of motion, & the *thinking Principle*, which  
 „ laſt he called the *Underſtanding* (l). He ſaw nothing  
 „ in Matter that had any reſemblance to this pro-  
 „ perty; and from thence he inferred, that there  
 „ was in Nature another Subſtance beſides Matter.  
 „ But he added, that the *Soul* & *Spirit* were one  
 „ & the ſame ſubſtance, diſtinguiſhed by us only  
 „ in regard of its different operations, & that of all  
 „ eſſences, it was the moſt ſimple, the moſt pure, &  
 „ the moſt exempt from all mixture & compoſition.

B 3

This

(h) *Flor. Olymp.* 80.

(i) *Plat. Vita Peric.*

(k) *Ariſt. de Anim. lib. 1. cap. 2. p. 619. Ed. Paris 1629.*

(l) *Ibid. pag. 620.*

This Philosopher pass'd at *Athens* for an Atheist, because he denied that the Stars and Planets were Gods (*m*). He maintained, that the first were Suns, & the latter habitable Worlds. So very antient is the System of a plurality of Worlds, which has been generally thought to be modern.

*Plato* (*n*) accuses *Anaxagoras* of having explained all the *Phænomena* of Nature by Matter & Motion. *Descartes* has only reviv'd this opinion. I cannot but think it very unjust to attack the Philosopher of *Clazomena* or his follower on this account, since they both lay it down for a principle, that Motion is not a property of Matter, & that the laws of Motion are settl'd with thought & design. Supposing these two principles, he gives us a nobler idea, & one every way more worthy of the Deity, who maintains, that God being always himself present to his work, gives life, being, & motion to all creatures, than he who imagines with the *Peripateticks*, that certain inferior Spirits, substantial forms, or middle beings, which they cannot define, produce all the various modifications & arrangements of matter. *Aristotle* & his School, by multiplying second causes, seem to have robbed the first cause in some measure of his power & glory.

*Socrates* (*o*) follows close after *Anaxagoras*. The common notion is, that he was a Martyr for the unity of the Godhead, in having refused to pay his homage to the Gods of *Greece*; but it is a mistake. In the apology that *Plato* makes for this Philosopher, *Socrates* acknowledgeth certain subordinate Deities, & teaches that the Stars and the Sun are animated by Intelligences who ought to be worshipp'd with divine honours. The same *Plato* in his Dialogue upon

(*m*) *Plat. de Legib.* 10. p. 826.

(*n*) *Plat. Phæd.* p. 73.

(*o*) *Flor. Olymp.* 90.

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upon Holiness (p) tells us, that *Socrates* was not punished for denying that there were inferior Gods, but for declaiming openly against the Poets, who ascribed human passions and enormous crimes to those Deities.

*Socrates* however, whilst he supposed several inferior Gods, admitted all the while but only one eternal Principle. *Xenophon* has left us an excellent abridgment of the Theology of that Philosopher. 'Tis perhaps the most important piece we have left of antiquity. It contains the conversation of *Socrates* with *Aristodemus*, who doubted of the existence of God. *Socrates* makes him at first take notice of all the characters of design, of art, & of wisdom that appear all over the universe, & particularly in the mechanism of the human body. „ (q) Do you believe, says he then to *Aristodemus*, can you believe „ that you are the only intelligent being? You „ know that you possess but a little particle of that „ matter which composes the world, a small portion of that water which moistens it, a spark of „ that flame which animates it. Is understanding „ peculiar to you alone? Have you so engrossed & „ confined it to yourself, that it is to be found no „ where else? Does blind chance work every thing, „ & is there no such thing as wisdom besides what „ you have?

*Aristodemus* having reply'd, that he did not see that wise Architect of the universe; *Socrates* answers him, „ Neither do you see the soul which governs „ your own body, and regulates all its motions: „ You might as well conclude, that you do nothing „ your self with design and reason, as maintain „ that every thing is done by blind chance in the „ universe.

B 4

*Aristo-*

(p) *Plat. Eutyph. pag. 5 & 6.*

(q) *Xen. Mem. Soc. Ed. Basil. 1579. lib. 1. pag. 572.*

*Aristodemus* at length acknowledging a supreme Being, is still in doubt as to Providence; not being able to comprehend how the Deity can see every thing at once. *Socrates* replies, „ If the spirit that „ resides in your body moves and disposes it at its „ pleasure, why should not that sovereign wisdom „ which presides over the universe, be able like- „ wise to regulate and order every thing as it pleases? „ If your eye can see objects at the distance of several furlongs, why should not the eye of God „ be able to see every thing at once? If your Soul „ can think at the same time upon what is at „ *Athens*, in *Egypt*, & in *Sicily*; why should not „ the Divine Mind be able to take care of every „ thing, being every where present to his work?

*Socrates* perceiving at last that the infidelity of *Aristodemus* did not arise so much from his reason as from his heart, concludes with these words: „ O *Aristodemus*, apply yourself sincerely to worship „ God; he will enlighten you, & all your doubts „ will soon be removed!

*Plato* (r), a disciple of *Socrates*, follows the same principles. He lived at a time when the doctrine of *Democritus* had made great progress at *Athens*. The design of all his Theology is to give us noble sentiments of the Deity, to shew us that Souls were condemned to animate mortal bodies, only in order to expiate faults they had committed in a pre-existent state; and in fine, to teach that Religion is the only way to restore us to our first glory and perfection. He despises all the tenets of the *Athenian* superstition; and endeavours to purge Religion of them. The chief object of this Philosopher is *Man in his immortal capacity*: he speaks of him in his *politic one*, only to shew that the shortest way to immor-

(r). *Olymp.* 100.

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duced; and whatever difficulties there are in conceiving the passage *from nothing to being*, they are as puzzling in the one as in the other. As therefore it cannot be denied but that there is a *moving power*, though we do not conceive how it acts; so neither must we deny that there is a *creating power*, because we have not a clear idea of it.

To return to *Plato*. (w) „ He calls God the supreme Architect, who created the Heavens, the „ Earth, and the Gods, and who does whatever „ he pleases in Heaven, in Earth, & in the Shades „ below.

He considers the Deity in his eternal solitude before the production of finite beings. He says frequently like the *Egyptians*, „ That this first source „ of the Deity is surrounded with thick darkness, „ which no mortal can penetrate, & that this in- „ accessible God is only to be adored by silence. 'Tis this first Principle which he calls in several places *the Being, the Unity, the supreme Good*; (x) the same in the intelligent world, that the Sun is in the visible world. 'Tis in *Plato's* opinion, this fountain of the Deity that the Poets called *Cœlus*.

This Philosopher afterwards represents to us this first Being as fallying out of his unity to consider all the various manners by which he might represent himself exteriorly; & thus the intelligible world, comprehending the ideas of all things, & the truths which result thence, was formed in the Divine understanding. *Plato* always distinguishes between the supreme Good, & that Wisdom which is only an emanation from him. „ That which offers us „ truth, says he, & that which gives us reason is „ *the supreme Good*. He is the cause and source „ of

(w) *Plat. de Rep. lib. 10. p. 749.*

(x) *De Rep. l. 6. p. 686.*

„ of Truth (y). He hath begotten it like himself.  
 „ (z) As the light is not the Sun, but an eman-  
 „ tion of it; so Truth is not the first Principle,  
 „ but his emanation. As the Sun not only gives  
 „ light to bodies, & makes them visible, but con-  
 „ tributes likewise to their generation & growth;  
 „ so the supreme Good not only gives knowledge  
 „ to creatures, but gives them their being and  
 „ existence too. This emanation he calls *Saturn*,  
 „ or the Son of *Cælus*.

In short, he considers the productive Cause of  
 all things, as animating the universe, & giving it  
 life & motion. In the tenth book of his *Laws*,  
 (a) he proves that the cause of motion cannot be  
 corporeal, because Matter is not active in its nature;  
 & supposes another Principle to put it in motion.  
 This first Mover he calls the Soul of the World,  
 & *Jupiter*, or the Son of *Saturn*. So that it is plain  
 from hence, that the Trinity of *Plato* comprehends  
 only three Attributes of the Deity, and not three  
 Persons.

*Aristotle*, *Plato*'s Disciple, & Prince of the *Peri-  
 paterick* Philosophers, calls God (b), the eternal  
 „ & living Being, the most noble of all Beings,  
 „ a Substance entirely distinct from matter, without  
 „ extension, without division, without parts, and  
 „ without succession; who understands every thing  
 „ by one single act, & continuing himself immove-  
 „ able, gives motion to all things, & enjoys in  
 „ himself a perfect happiness, as knowing & con-  
 „ templating himself with infinite pleasure.

In

(y) *De Rep.* l. 6. p. 687.

(z) *Ibid.* Τῆτον τοίνυν φαναί με λέγειν τὸν τῷ ἀγαθῷ  
 ἵκνονον ὃν τὰγαθὸν ἐγέννησεν ἀνάλογον ἑαυτῷ.

(a) *Lib.* 10 pag. 951, 952.

(b) *Arist.* Ed. Paris, 1629. *Metaph.* lib. 14. cap. 7. p. 1000.

In his Metaphylicks he lays it down for a principle, that God (c) „ is a supreme Intelligence which „ acts with order, proportion & design; & is the „ source of all that is good, excellent and just.

In his Treatise of the Soul, he says, „ that *the* „ *supreme Mind* (d) is in its nature prior to all beings, „ that he has a sovereign dominion over all. „ And in other places he says, „ (e) that the first Principle is neither the Fire, nor the Earth, nor the „ Water, nor any thing that is the object of sense; „ but that a spiritual Substance is the cause of the „ Universe, and the Source of all the order & all „ the beauties, as well as of all the motions & all „ the forms which we so admire in it.

These passages shew that *Aristotle* held the eternity of the World only in consequence of his notion that it was an emanation posterior in nature to the Divine Mind, who being all act, and all energy, could not rest in a state of inactivity.

Besides this first & eternal substance, he acknowledges several other intelligent beings that preside over the motions of the celestial Spheres. „ There is, „ says he, but one only Mover, & several inferior „ Deities. (f) All that is added about the human „ shape of these Deities, is nothing else but fiction, „ invented on purpose to instruct the common „ people, & engage them to an observance of good „ laws. All must be reduced to *one only primitive* „ *Substance*, & to several inferior Substances, which „ govern in subordination to the first. This is the „ genuine doctrine of the Antients, escaped from „ the wreck of vulgar errors and poetick fables.

*Cicero* lived in an Age when corruption of manners & scepticism were at their height. The Sect of

(c) *Metaph.* l. 14. c. 10 p. 1005. (d) *Id de Anim.* l. 1. c. 7. p. 628.

(e) *Met.* l. 1. c. 2, 3. p. 844, 845. (f) *Ibid.* l. 14. c. 8. p. 1003.

of *Epicurus* had got the ascendant at *Rome* over that of *Pythagoras*; & some of the greatest Men when they were reasoning about the Divine nature, thought fit to suspend their judgment and waver between the two opinions of a *supreme Intelligence* & a *blind Matter*. *Cicero*, in his Treatise of the nature of the Gods, pleads the cause of the Academick Philosophers who doubted of every thing. It is however to be observed, that he refutes *Epicurus* with great force of reason in his first Book, & that the objections which he makes in his third, as an Academick, are much weaker than the proofs which he draws from the wonders that appear in Nature, which he insists on in his second book, to demonstrate the existence of a *supreme Intelligence*.

In his other Works, & particularly in his Book *de Legibus*, he describes the Universe „ (g) as a „ Republick, of which *Jupiter* is the Prince & the „ common Father. The great Law imprinted in „ the hearts of all Men is to love the publick good, „ & the members of the common society as themselves; this love of order is the supreme justice, „ & this justice is amiable for its own sake. To love „ it only for the advantages it procures us, may be „ politick, but there's little of goodness in it. „ 'Tis the highest injustice to love justice only for „ the sake of recompence. In a word, the universal, immutable & eternal law of all intelligent „ beings, is to promote the happiness of one another „ like Children of the same Father.

He next represents God to us as a sovereign Wisdom, from whose authority it is still more impracticable for intelligent natures to withdraw themselves

(g) *Cic. de Leg. Ed. Amst. 1661. Lib. I. p. 1188, 1189, 1190, 1191, &c.*

ſelves than it is for corporeal ones. „(h) According  
 „ to the opinion of the wiſeſt and greateſt Men,  
 „ ſays this Philoſopher, the Law is not an inven-  
 „ tion of human underſtanding, or the arbitrary  
 „ conſtitution of Men, but flows from the eternal  
 „ Reason that governs the Universe.

„ The Rape which *Tarquin* committed upon  
 „ *Lucretia*, continues he, was not leſs criminal in  
 „ its nature, becauſe there was not at that time  
 „ any written law at *Rome* againſt ſuch ſort of vio-  
 „ lences. The Tyrant was guilty of a breach of  
 „ the eternal law, the obligation whereof did not  
 „ commence from the time it was written, but  
 „ from the moment it was made. Now its origin  
 „ is as antient as the Divine Intellect; for the true,  
 „ the primitive, & the ſupreme Law is nothing  
 „ elſe but the ſovereign Reason of the great *Jove*.  
 „ (i) This Law, ſays he in another place, is uni-  
 „ verſal, eternal, immutable. It does not vary  
 „ according to times & places. It is not different  
 „ now from what it was formerly. The ſame im-  
 „ mortal Law is a rule to all nations, becauſe it  
 „ has no Author but the one only God who brought  
 „ it forth and promulged it.

What a noble idea does *Cicero* give us of the na-  
 ture of the Soul in his Treatiſe of Conſolation.

„ (k) *Thales*, ſays he, whom *Apollo* himſelf pro-  
 „ nounced to be the wiſeſt of all Men, always  
 „ maintained that the Soul is a particle of the Di-  
 „ vine ſubſtance, and that it returns to Heaven as  
 „ ſoon as it gets rid of the mortal body to which  
 „ it is united here. All the Philoſophers of the *Italick*  
 „ School followed this opinion. 'Tis their conſtant  
 „ doctrine

(h) *Cic. de Leg. l. 2. p. 1194.* (i) *Frag. of the Repub. of Cicero*  
*preſerved by Laſtantiuſ, lib. 6. cap. 8.*

(k) *Cic. de Conf. pag. 1300.*

doctrin that Souls come down from Heaven,  
and are not only the work of the Deity, but a  
participation of his essence.

If any one doubts of these truths, continues he,  
'tis easy to prove them. The immortal nature of  
the Soul is demonstrated by two properties which  
we discover in it, its activity & its simplicity.

'Tis active of itself; it is the source of all its  
own motions; it has no principle from whence  
it borrows its power: It is therefore an image of  
the Deity, & an emanation of his light. Now if  
God be immortal, how can the Soul perish that  
is a part of him?

Besides the Soul is of a simple nature, without  
any mixture or composition. It has nothing in  
common with the elements, nothing that re-  
sembles the Earth, the Water, the Air, or the Fire.  
We do not see in matter any property like the  
memory which retains what is passed; like the  
reason which foresees what is to come; or like  
the understanding which apprehends what is pre-  
sent. All these qualities are divine, & can come  
from none but God alone. The Soul which pro-  
ceeds from God partakes of his eternity. 'Tis  
this hope which makes wise men easy at the ap-  
proaches of Death. 'Twas this expectation which  
made *Socrates* drink the fatal cup with joy. Souls  
sunk in matter are afraid of the dissolution of  
this body, because they dream of nothing but  
what is terrestrial. O shameful thought! such as  
mortals ought to blush at. Man is the only crea-  
ture upon earth, that is allied to the Deity, or  
hath any knowledge of him, & yet he is blind  
and senseless enough to forget his heavenly ori-  
ginal, and be afraid of returning to his native  
country.

Such

Such were the reasonings of *Cicero* when he consulted natural light, and was not carried away by a fondness of shewing his wit to defend the doctrine of the *Scepticks*.

To come at last to *Seneca* the Stoick. He was *Nero's* Tutor, & lived in an Age when Christianity was not in credit enough to engage the Heathens to borrow any philosophical principles from thence.

(1) 'Tis of very little consequence, says he, by what name you call the first Nature, & the Divine Reason that presides over the Universe, & fills all the parts of it. He is still the same God. He is called *Jupiter Stator*, not as Historians say, because he stopped the *Roman* Armies as they were flying, but because he is the constant support of all beings. They may call him *Fate*, because he is the first Cause on which all others depend. We Stoicks call him sometimes *Father*, *Bacchus*, because he is the universal life that animates Nature, *Hercules*, because his power is invincible, *Mercury*, because he is the eternal Reason, Order, & Wisdom. You may give him as many names as you please, provided you allow but one sole omnipresent Principle who fills all that he hath made.

Agreeable to *Plato's* notions, he considers the Divine understanding as comprehending in it self the model of all things, which he styles the immutable & almighty ideas, (m) Every Workman, says he, hath a model by which he forms his work. It signifies nothing whether this model exists outwardly & before his eyes, or is formed within him by the strength of his own genius. So God produces within himself that perfect model, which

(1) *Senec. Ed. Antw. à Lipsio. 1632. de Benef. l. 4. p. 311.*

(m) *Sen. Ep. 65. p. 493.*

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which is the proportion, the order & the beauty of all beings.

(n) „ The Antients, ſays he in another place, did not think *Jove* ſuch a being as we repreſent him in the Capitol and in our other buildings: But by *Jove* they meant the Guardian & Governor of the Univerſe, the Underſtanding & the Mind, the Maſter & the Architect of this great machine. All names belong to him. You are not in the wrong if you call him *Fate*, for he is the Cauſe of Cauſes, and every thing depends on him. Would you call him *Providence*, you fall into no miſtake. 'Tis by his wiſdom that this world is governed. Would you call him *Nature*; you will not offend in doing ſo: 'Tis from him that all beings derive their origin; 'tis by him that they live and breathe.

There is no reading the Works of *Epiſtetus*, of *Arrian* his diſciple, & of *Marcus Antoninus* without admiration. We find in them rules of Morality worthy of Chriſtianity; & yet thoſe Diſciples of *Zeno* believed like their Maſter, that there was but one Subſtance, that the ſupreme intelligent Being was material, & that its eſſence was a pure *Æther* which filled all by local diffuſion. The error of theſe Materialiſts does not in any wiſe prove them to be Atheiſts; a falſe notion about the Deity being far from proving that they believed none at all. What conſtitutes an Atheiſt, is not the maintaining with the Stoicks that extension & thought may be properties of the ſame ſubſtance; or with *Pythagoras* & *Plato* that Matter is an eternal production of the Deity; but real Atheiſm conſiſts in denying that there is a ſupreme Intelligence which made the world by his power, & governs its by his wiſdom.

C

For

(n) *Sen. Natur. Quaſt. lib. 2. p 715.*

For our fuller satisfaction with regard to the Theology of the Heathens, let us see what the Fathers of the Church thought of it. They had sufficient opportunities of knowing it thoroughly, by the frequent disputes which they held with them. And as this is a matter of a very nice nature, I will not indulge any thing to my own conjectures, but will cite their own words.

*Arnobius* introduces the Heathens complaining of the injustice of the Christians. „ (o) 'Tis a mere „ calumny, say those Heathens, to charge us with „ such a crime, as the denying of a supreme God. „ We call him *Jove*, the supremely Great, and „ sovereignly Good. We dedicate our most magnificent structures & our Capitols to him, to shew „ that we exalt him above all other Deities.

„ *St. Paul* in his preaching at *Athens*, says *St. Clement* of *Alexandria*, (p) insinuates that the *Greeks* „ had a knowledge of the Deity. He supposes that „ those people adore the same God as we do, „ though not in the same manner. He does not „ forbid us to adore the same God as the *Greeks*, „ but he forbids us to adore him after the same way. „ He orders us to change the manner, & not the „ object of our worship.

„ The Heathens, says *Lactantius* (q), who admit „ several Gods, say nevertheless that those subordinate Deities, though they preside over all the „ various parts of the Universe, do it in such a „ manner, as that there is still but one sole Ruler „ & supreme Governour. From whence it follows „ that all the other invisible Powers are not properly Gods, but Ministers or Deputies of the only „ great

(o) *Arnob. lib. 1. p. 19.*

(p) *Strom. l. 6. p. 635.*

(q) *Lib. 1. p. 16.*

great and almighty God, who appointed them executors of his will & pleasure.

*Eusebius* of *Cesarea* goes further. „ (r) The Heathens own that there is but one only God, who fills, pervades, and presides over universal Nature; but maintain that as he is present to his work only in an incorporeal & invisible manner, they are therefore in the right to worship him in his visible and corporeal effects.

I shall conclude with a famous Passage of *St. Augustine*, who reduces the Polytheism of the Heathens to the unity of one sole Principle. „ (s) *Jupiter*, says this Father, is, according to the Philosophers, the Soul of the world, who takes different names according to the different effects which he produces. In the æthereal spaces he is called *Jupiter*, in the air *Juno*, in the sea *Neptune*, in the earth *Pluto*, in hell *Proserpina*, in the element of fire *Vulcan*, in the Sun *Phæbus*, in divination *Apollo*, in war *Mars*, in the vintage *Bacchus*, in the harvest *Ceres*, in the forests *Diana*, & in the sciences *Minerva*. All that crowd of Gods and Goddesses are only the same *Jupiter*, whose different powers and attributes they express by different names.

It is therefore evident by the testimony of profane Poets, Heathen Philosophers, and Fathers of the Church, that the *Pagans* acknowledged one supreme Deity. The eastern people, the *Egyptians*, the *Greeks*, the *Romans*, & all nations agreed universally in teaching this truth.

About the fiftieth Olympiad, near six hundred years before the Christian *Æra*, the *Greeks* having lost the traditional knowledge of the *Orientals*,  
C 2 began

(r) *Præp. Evang. l. 3. chap. 13. p. 105.*

(s) *St. August. de Civ. Dei l. 4. ch. 19.*

began to lay aside the doctrine of the Antients, & to reason about the Divine nature from prejudices which their senses & imagination suggested. *Anaximander* lived at that time, & was the first who set himself to destroy the belief of a supreme Intelligence, in order to account for every thing by the action of blind matter, which by necessity assumes all sorts of forms. He was followed by *Leucippus*, *Democritus*, *Epicurus*, *Strato*, *Lucretius*, & all the School of the Atomical Philosophers.

*Pythagoras*, *Anaxagoras*, *Socrates*, *Plato*, *Aristotle*, & all the great Men of *Greece*, opposed this impious doctrine, & endeavoured to restore the antient Theology of the *Orientals*. These Philosophers of a superiour genius observed in Nature *motion*, *thought*, & *design*. And as the idea of matter includes none of these three properties, they inferred from thence, that there was another Substance different from matter.

*Greece* being thus divided into two Sects, they disputed for a long time, without either party being convinced. At length about the 120 Olympiad *Pyrrho* formed a third Sect, whose great principle was to doubt of every thing, & determine nothing. All the Atomists who had laboured in vain to find out a demonstration of their false principles, presently struck in with the *Pyrrhonian* Sect. They ran wildly into the System of an universal doubt, and carried it almost to such an excess of frenzy, that they doubted of the clearest & most sensible truths. They maintained without any allegory, that every thing we see is only an illusion, & that the whole series of life is but a perpetual dream of which those of the night are only so many images.

At last *Zeno* set up a fourth School about the 130 Olympiad. This Philosopher endeavoured to reconcile the disciples of *Democritus* with those of *Plato*,  
by

by maintaining that the firſt Principle was indeed an infinite *Wiſdom*, but his eſſence was only a pure *ether*, or a ſubtile light, which diffuſ'd it ſelf every where, to give life, motion, & reaſon to all beings.

In theſe laſt Ages the Freethinkers have only revived the antient errors. *Jordano Bruno*, *Vanini*, & *Spinoza*, have vamped up the monſtrous System of *Anaximander*; & the laſt of the three has endeavoured to dazzle weak minds, by dreſſing it up in a geometrical form.

Some *Spinofiſts* finding that they were every moment at a loſs for evidence in the pretended demonſtrations of their Maſter, are fallen into a ſenſeleſs ſort of Scepticiſm, called *Egariſm*, where every one fancies himſelf to be the only being that exiſts.

Mr. *Hobbes* and ſeveral other Philoſophers, without ſetting up for Atheiſts, have ventured to maintain, that thought & extension may be properties of the ſame ſubſtance.

*Des Cartes*, *Malebranche*, *Leibnitz*, *Dr. Bentley*, *Dr. Clarke*, & ſeveral Philoſophers of a genius equally ſubtile & profound, have endeavoured to refute theſe errors, & brought arguments to ſupport the antient Theology. Beſides the proofs which are drawn from the effects, they have inſiſted on others drawn from the idea of the firſt Cauſe. They ſhew plainly that the reaſons for believing, are infinitely ſtronger than any arguments there are for doubting. This is all that can be expected in metaphyſical diſcuſſions.

The hiſtory of former times is like that of our own. Human underſtanding takes almoſt the ſame forms in different ages, and loſes its way in the ſame labyrinths. There are univerſal errors as well as uncontroverted truths: and there are periodical diſeaſes of the mind as well as of the body.

## PART II.

*Of the Mythology of the Antients.*

**M**EN left to the light of their Reason alone, have always looked upon moral & physical evil, as a shocking phenomenon in the work of a Being infinitely wise, good, & powerful. To account for it, the Philosophers have had recourse to several hypotheses.

Reason told them all, that what is supremely good could never produce any thing that was wicked or miserable. From hence they concluded that Souls are not now what they were at first; that they are degraded for some fault committed by them in a former state; that this life is a place of exile and expiation; & in a word, that all beings are to be restored to their proper order.

These philosophical notions, however, had another origine. Tradition struck in with Reason to gain them a reception, & that Tradition had spread over all nations certain opinions which they held in common, with regard to the three states of the world, as I shall shew in this second part, which will be a sort of abridgment of the traditional doctrine of the Ancients.

I begin with the Mythology of the *Greeks* and *Romans*. All the Poets speaking of the golden Age or reign of *Saturn*, describe it to us as an happy state, where there were neither calamities, nor crimes, nor labour, nor pains, nor diseases, nor death (a).

They  
(a) See *Hesiod. de Sacul. aureo. Orpheus apud Proclum. Theol. Plat. lib. 5. cap. 10. Lucretius lib. 3. Ovid. Metam. lib. 1. fab. 3. Virgil. Georg. lib. 2. lin. 336.*

They represent to us on the contrary, the iron Age, as the time when phyſical & moral evil firſt appeared; when vices, ſufferings, & all manner of evils came forth of *Pandora's* fatal box, and overflowed the face of the Earth (b).

They ſpeak to us of the golden Age revived, as of a time when *Aſtraa* was to return upon Earth; when Juſtice, Peace & Innocence were to flouriſh again with their original luſtre; & when every thing was to be reſtored to its primitive perfection (c).

In a word, they ſing on all occaſions the exploits of a Son of *Jupiter*, who was to quit his heavenly abode & live among Men. They give him different names, according to his different functions: ſometimes he is *Apolla* fighting againſt *Python* and the *Titans*: ſometimes he is *Hercules* deſtroying monſters & giants, & purging the earth of their enormities and crimes. One while he is *Mercury*, or the Meſſenger of *Jove*, flying about every where to execute his decrees; & another while he is *Perſeus* delivering *Andromeda* or human-nature, from the Monſter that roſe out of the great deep to devour her. He is always ſome Son of *Jupiter* giving battles, and gaining victories.

I lay no great ſtreſs upon theſe poetical deſcriptions, becauſe they may perhaps be looked upon as meer fictions, & a machinery introduc'd to embellish a Poem & amuſe the mind. Allegorical explanations are liable to uncertainty and miſtake. So that I ſhall paſs directly to represent the Doctrines of the Philoſophers, particularly that of *Plato*; who is the ſource from whence *Plotinus*, *Proclus*, & the *Platonists* of the third century drew their principal notions.

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(b) *Ovid. Metam. lib. 1. fab. 4, 5, & 6. Virgil. Georg. lib. 1. lin. 126. Juvenal. Satyr. 6.*

(c) *Virg. Ecl. 4. Senec. Trag. Oedip. Act. 2.*

To begin with the Dialogue of *Phado*, or of immortality, & give a short analysis of it. *Phado* gives his Friends an account of the condition in which he saw *Socrates* at the time of his death. „ He quitted life (says he) with a peaceable joy, „ and a noble intrepidity. His Friends asking him the reason of it, „ I hope, (says *Socrates* in his answer) „ to be re-united to the good and perfect Gods, „ & to be associated with better Men than those I „ leave upon Earth. (d)

When *Cebes* objects to him, that the Soul vanished after death, like a smoke, and was entirely annihilated; *Socrates* sets himself to refute that opinion, & endeavours to prove that the Soul had a real existence (e) in an happy state, before it informed an human body.

This Doctrine he ascribes to *Orpheus* (f). „ The „ Disciples of *Orpheus*, (says he) called the body „ a prison, because the Soul is here in a state of „ punishment, till it has expiated the faults that it „ committed in Heaven.

„ Souls (continues *Plato*) that are too much „ given to bodily pleasures, and are in a manner „ besotted, wander upon the Earth, & are put into „ new bodies. (g) For all sensuality & passion bind „ the Soul more closely to bodies, make her fancy „ that she is of the same nature, & render her in „ a manner corporeal. So that she contracts an incapacity of flying away into another life, and „ being oppressed with the weight of her impurity „ & corruption, sinks deeper into matter, & becomes thereby disabled to re-mount towards the „ regions of purity, & attain to a re-union with „ her Principle.

Upon

(d) Pag. 48. 11 (e) Pag. 57. (f) *Plat. Cratyl.* p. 276.

(g) *Phad. pag.* 61, 62, 63.

Upon this foundation is built the doctrine of the transmigration of Souls, which *Plato* represents in the second *Timæus* as an allegory, & at other times as a real state, where Souls that have made themselves unworthy of the supreme beatitude, sojourn & suffer successively in the bodies of different animals, till they are purged at last of their crimes by the pains they undergo. This hath made some Philosophers believe that the Souls of beasts are degraded Spirits.

„ Pure Souls, adds *Plato*, that have exerted themselves here below to get the better of all corruption, & free themselves from the impurities of their terrestrial prison, retire after death into an invifible place, unknown to us, where the pure unites with the pure, the good cleaves to its like, & our immortal effence is united to the divine.

He calls this place the first Earth, where Souls made their abode before their degradation. „ The Earth, says he, is immense; we know and we inhabit only a small corner of it (*b*). The ethereal Earth, the antient abode of Souls, is placed in the pure regions of Heaven, where the fixed Stars are seated. We that live in this low abyfs, are apt enough to fancy that we are in an high place, & we call the Air the Heavens; just like a Man that from the bottom of the sea should view the Sun & Stars through the water, & fancy the Ocean to be the Firmament it self. But if we had wings to mount on high, we should see that *theirs* is the true Heaven, the true Light, & the true Earth. As in the sea every thing is changed, & disfigured by the salts that abound in it; so in our present Earth every thing is deformed, corrupted, & in a ruinous condition, if compared with the primitive Earth.

C 5

*Plato*

(*b*) *Pag.* 21.

Plato gives afterwards a pompous description of that ethereal Earth, of which ours is only a shattered crust. He says, (i) that „ every thing there „ was beautiful, harmonious & transparent; Fruits „ of an exquisite taste grew there naturally, & it „ was watered with rivers of Nectar. They breathed „ there the light as here we breathe the air, & they „ drank waters which were purer than air it self.

This notion of Plato agrees in a great measure with that of Des Cartes, about the nature of the Planets. This modern Philosopher thinks that they were at first Suns, which contracted afterwards a thick and opaque crust; but he does not enter into the moral reasons of this change, his view being only to consider the World as a natural Philosopher.

This same Doctrine of Plato is likewise clearly explained in his *Timæus* (k). There he tells us how Solon in his Travels discoursed with an Egyptian Priest about the antiquity of the World, its origin, & the revolutions which had happened in it according to the Mythology of the Greeks. Upon which the Egyptian Priest says to him, „ O Solon, you Greeks „ are always children, & you never come to an „ age of maturity: Your understanding is young, „ & has no true knowledge of Antiquity. There „ have been several Deluges & Conflagrations upon „ Earth, caused by changes in the motion of the „ heavenly bodies. Your history of Phaeton, „ whatever air it has of a fable, is nevertheless „ not without a real foundation. We Egyptians have „ preserved the memory of those facts in our Monuments & Temples; whereas it is but a very „ little while that the Greeks have had any knowledge „ of Letters, of the Muses & of Sciences.

This

(i) Pag. 82.

(k) Tim. pag. 1043.

This discourse puts *Timæus* upon explaining to *Socrates* the origin of things, & the primitive state of the world. „ (l) Whatever has been produced, „ says he, has been produced by some cause. 'Tis „ no easy matter to know the nature of this Maker „ & Father of the universe; & though you should „ discover it, it would be impossible for you to „ make the vulgar comprehend it.

„ This Architect of the world, continues he, „ had a Model by which he produced every thing, „ & this Model is himself. As he is good, & what „ is good *has not the least tincture of envy*, he made „ all things, as far as was possible, like himself. „ He made the world perfect in the whole of its „ constitution, perfect too in all the various parts „ that compose it, which were subject neither to „ diseases, nor to decay of age. The Father of all „ things (m) seeing then this beautiful image of „ himself, was pleased with his own work, & this „ pleasure inspired him with a desire to make it „ still more & more like the model.

In the dialogue which bears the title of *Politicus*, *Plato* mentioning this primitive state of the world, calls it the Reign of *Saturn*, & describes it in this manner. „ (n) God was then the Prince & common „ Father of all. He governed the world by him- „ self, as he governs it now by inferior Deities. „ Rage & Cruelty did not then reign upon Earth. „ War & Sedition were not so much as known. „ God himself took care of the sustenance of „ mankind, & was their Guardian and Shepherd. „ There were no Magistrates, nor civil polity; as „ there are now. In those happy days Men sprung „ out of the bosom of the earth, which produced „ them of it self, like flowers & trees. The fertile „ fields

(l) Pag. 1047. (m) Pag. 1051. (n) Pag. 537, 538.

„ fields yielded fruits & corn without the labour of  
 „ tillage. Men had no occasion for clothes to cover  
 „ their bodies, being troubled with no inclemency  
 „ of the seasons; & they took their rest upon beds  
 „ of turf of a perpetual verdure.

„ Under the Reign of *Jupiter*, the Master of the  
 „ Universe *Saturn*, having quitted as it were the  
 „ reins of his Empire, hid himself in an inacces-  
 „ sible retreat. The inferior Gods who governed  
 „ under him, retired too; the very foundations of  
 „ the world were shaken by motions contrary to  
 „ its principle & its end, it lost its beauty and its  
 „ lustre, & the good was mixed & blended with  
 „ evil. But in the end, lest the world should be  
 „ plunged in eternal confusion, God, the author  
 „ of the primitive order, will appear again, and  
 „ resume the reins of Empire. Then he will change,  
 „ amend, embellish & restore the whole frame of  
 „ Nature, & put an end to decay of age, to di-  
 „ seases, & death.

In the dialogue under the title of *Phadrus*, *Plato*  
 enquires into the secret causes of *moral Evil*, which  
 brought in physical Evil. „ (o) There are in every  
 „ one of us, says he, two leading & principal springs  
 „ of action, the *desire of pleasure*, and the *love of*  
 „ *virtue*, which are the wings of the Soul. When  
 „ these wings are parted, when the love of pleasure  
 „ & the love of virtue move contrary ways, then  
 „ Souls fall down into mortal bodies. Let us see  
 here his notion of the pleasures which Spirits taste  
 in Heaven, & of the manner how Souls fell from  
 the happy state which they enjoy'd there.

„ (p) The great *Jupiter*, (says he) driving on  
 „ his wing'd chariot, marches first, followed by all  
 „ the inferior Gods and *Genii*; thus they traverse

„ the Heavens, admiring the infinite wonders ther-  
 „ of. But when they go to the great Banquet,  
 „ they raise themselves to the top of Heaven, and  
 „ mount above the spheres. None of our Poets  
 „ ever yet sung, or can sing that (q) *Super-celestial*  
 „ *Place*. There Souls with eyes of the mind, con-  
 „ template the truly existing Essence, which has  
 „ neither colour, nor figure, nor is the object of  
 „ any sense, but is purely intelligible. There they  
 „ see Virtue, Truth & Justice, not as they are here  
 „ below, but as they exist in him who is *Being* it  
 „ self. There they are delighted with that sight till  
 „ they are no longer able to bear the glory of it;  
 „ & then they return back to Heaven, where they  
 „ feed again on *nectar* & *ambrosia*. Such is the life  
 „ of the Gods.

„ Now, continues *Plato*, (r) every Soul which  
 „ follows God faithfully into that super-celestial  
 „ place, continues pure & without blemish; but if  
 „ it takes up with *nectar* & *ambrosia*, & does not  
 „ attend on *Jupiter's* chariot to go & contemplate  
 „ truth, it grows heavy & sluggish. It breaks its  
 „ wings, it falls upon the Earth, & enters into an  
 „ human body more or less vile, according as it  
 „ has been more or less elevated. Souls less degra-  
 „ ded than others, dwell in the bodies of Philoso-  
 „ phers: The most despicable of all animate the  
 „ bodies of Tyrants & evil Princes. Their condi-  
 „ tion alters after death, & becomes more or less  
 „ happy, according as they have loved Virtue or  
 „ Vice in their lifetime. After ten thousand years  
 „ Souls will be re-united to their principle. During  
 „ that space of time their wings grow again & are  
 „ renew'd.

Such

(q) Ὑπερθεάνιον τόπον.

(r) Pag. 1223.

Such was the Doctrine which *Plato* opposed to the profane sect of *Democritus* & *Epicurus*, who denied an eternal Providence, on account of the physical & moral evil which they saw in the world. This Philosopher gives us a fine description of the Universe. He considers it as an immensity filled with free Spirits; which inhabit & inform innumerable worlds. These Spirits are qualified to enjoy a double felicity; the one consisting in the contemplation of the Divine Essence, the other in admiring his works. When Souls no longer make their felicity consist in the knowledge of truth, & when lower pleasures turn them off from the love of the supreme essence, they are thrown down into some Planet, there to undergo expiatory punishments till they are cured by their sufferings. These Planets are consequently, according to *Plato's* notion, like Hospitals (s) for the cure of distempered Intelligences. This is the inviolable Law established (t) for the preservation of order in the Celestial Spheres.

This double employment of Celestial Spirits, is one of the sublimest notions of *Plato*, & shews the wonderful depth of his genius. This was the system adopted by the Heathen Philosophers, whenever they attempted to explain to us the origin of evil. And thus they reason; if Souls could without intermission contemplate the Divine Essence by a direct view, they would be impeccable, the sight of the supreme good necessarily engaging all the love of the will. To explain therefore the fall of Spirits, they are forced to suppose an interval, when the Soul withdraws from the Divine presence, & quits the supra-celestial abode, in order to admire the beauties of Nature, and entertain herself with *ambrosia*, as a food less delicate, & more suitable to a

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(s) Νοσοκομῖοι. (t) Θεμὸς ἀδραστίας.

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finite being. 'Tis in these intervals that she falls short of her duty.

*Pythagoras* had learned the same doctrine among the *Egyptians*. We have still a very valuable monument of it left in the Commentary of *Hierocles* upon the golden Verses ascribed to that Philosopher.

„ As our alienation from God, says this Author,  
 „ & the loss of the wings which used to raise us up  
 „ to heavenly things, have thrown us down into  
 „ this region of death which is over-run with all  
 „ manner of evils; so the stripping our selves of  
 „ earthly affections (u), and the revival of virtues  
 „ in us make our wings grow again, & raise us up  
 „ to the mansions of life, where true good is to  
 „ be found without any mixture of evil. The essence  
 „ of Man being in the middle between beings that  
 „ contemplate God without ceasing, & such as are  
 „ not able to contemplate him at all, he has it in  
 „ his power to raise himself up towards the one,  
 „ or sink down towards the other.

„ (w) The wicked man, says *Hierocles* in another  
 „ place, does not care that the Soul should be im-  
 „ mortal, for fear he should live after death only  
 „ to suffer punishment. But the Judges of the  
 „ Shades below, as they form their judgment upon  
 „ the rules of truth, do not decree, that the Soul  
 „ should exist no longer, but that it should be no  
 „ longer vicious. Their business is to correct & cure  
 „ it, by prescribing punishments for the health of  
 „ nature, just as Physicians heal the most inveterate  
 „ ulcers by incisions. These Judges punish the crime  
 „ in order to extirpate vice. They do not annihilate  
 „ the essence of the Soul, but bring it back to its  
 „ true & genuine existence, purifying it from all  
 „ the

(u) *Hierocles Com. in Aurea Carm. p. 187. Ed. Cant. 1709.*

(w) *Ibid. Carm. pag. 120.*

„ the passions that corrupt it. And therefore when  
 „ we have sinned, we should be glad to embrace  
 „ the punishment, as the only remedy for vice.

’Tis therefore evidently the doctrine of the most famous *Greek* Philosophers, 1st, That Souls had a pre-existence in Heaven. 2dly, That the *Jupiter* who marched at the head of Souls before the loss of their wings, he to whom *Saturn* gave the reins of his Empire after the origin of evil, is a distinct being from the supreme Essence, & is very like the *Mythras* of the *Persians*, & the *Orus* of the *Egyptians*. 3dly, That Souls lost their wings and were thrust down into mortal bodies, because that instead of following *Jupiter’s* chariot, they gave themselves too much up to the enjoyment of lower pleasures. 4thly, That at the end of a certain period of time, the wings of the Soul shall grow again, & *Saturn* shall resume the reins of his Empire in order to restore the Universe to its original perfection.

Let us now examine the *Egyptian* Mythology, the source from whence that of the *Greeks* was derived. I shall not offer to maintain the mystical explications that *Kircher* gives of the famous Table of *Isis*, or of the *Obelisks* that are to be seen at *Rome*: I confine my self to *Plutarch*, who has preserved us an admirable monument of that Mythology. To represent it in its real beauties, it will be proper to give a short & clear analysis of his Treatise of *Isis* & *Osiris*, which is a Letter written to *Clea*, Priestess of *Isis*.

„ (x) The *Egyptian* Mythology, says *Plutarch*,  
 „ has two senses, the one sacred & sublime, the  
 „ other sensible and palpable. ’Tis for this reason  
 „ that the *Egyptians* put *Sphinxes* before the door of  
 „ their Temples; designing thereby to signify to us  
 „ that

„ that their Theology contains the secrets of wisdom  
 „ under enigmatical words. This is also the sense  
 „ of the Inscription upon a statue of *Pallas* or *Isis*  
 „ at *Sais*, *I am all that is, has been, & shall be,*  
 „ & no mortal has ever yet removed the veil that  
 „ covers me.

„ (y) He afterwards relates the *Egyptian* Fable of  
 „ *Isis* & *Osiris*. They were both born of *Rhea* &  
 „ the *Sun*: Whilst they were still in their Mother's  
 „ womb, they copulated & ingendered the God *Orus*,  
 „ the living image of their substance. *Typhon* was  
 „ not born, but burst violently through the ribs of  
 „ *Rhea*. He afterwards revolted against *Osiris*, filled  
 „ the Universe with his rage & violence, tore the  
 „ body of his Brother in pieces, mangled his limbs,  
 „ & scattered them about. Ever since that time *Isis*  
 „ goes wandering about the earth, to gather up the  
 „ scattered limbs of her Brother & Husband. The  
 „ eternal & immortal Soul of *Osiris* led his Son *Orus*  
 „ to the Shades below, where he gave him instruc-  
 „ tions how to fight, & beat *Typhon*. *Orus* returned  
 „ upon earth, fought & defeated *Typhon*, but did  
 „ not kill him. All that he did was to bind him,  
 „ & take away his power of doing mischief. The  
 „ wicked one made his escape afterwards, & was  
 „ going to renew his malice: But *Orus* fought him  
 „ in two bloody battels, & destroyed him entirely.

„ *Plutarch* goes on thus; (z) Whoever applieth  
 „ these Allegories to the blessed immortal Divine  
 „ nature, deserves to be treated with contempt.  
 „ We must not however believe that they are mere  
 „ fables without any meaning, like those of the  
 „ Poets. They represent to us things that really  
 „ happened.

D

„ It

„ It would be likewise a dangerous error, and  
 „ manifest impiety to interpret what is said of the  
 „ Gods, as *Euemerus* the *Messenian* did, & apply it  
 „ to the antient Kings & great Generals. This would  
 „ tend to destroy Religion, & estrange men from  
 „ the Deity.

„ (a) There are others, adds he, much juster in  
 „ their notions, who have wrote, that whatever  
 „ is related of *Typhon*, *Osiris*, *Isis*, & *Orus* must be  
 „ understood of *Genii* & *Demons*. (b) This was the  
 „ Opinion of *Pythagoras*, *Plato*, *Xenocrates*, and  
 „ *Chrysippus*, who followed the antient Theologists  
 „ in this notion. All those great men maintained  
 „ that these *Genii* were very powerful, & far su-  
 „ perior to Mortals. They did not however partake  
 „ of the Deity in a pure & simple manner, but were  
 „ composed of a spiritual & corporeal nature; and  
 „ consequently capable of pleasures & pains, passions  
 „ & changes; for there are virtues & vices among  
 „ the *Genii* as well as among Men. Hence come  
 „ the Fables of the *Greeks* about the *Titans* & the  
 „ Giants, the battels of *Python* with *Apollo*, the  
 „ furies & extravagance of *Bacchus*, & several fic-  
 „ tions like those of *Osiris* & *Typhon*. Hence is it  
 „ that *Homer* speaks of good & evil *Demons*. *Plato*  
 „ calls the first, *Tutelary-Deities*, because they are  
 „ mediators between God and Man, carry up the  
 „ prayers of mortals to Heaven, & bring us from  
 „ thence the knowledge & revelation of secret &  
 „ future things.

„ (c) *Empedocles*, continues he, says, that the  
 „ evil *Demons* are punished for the faults they have  
 „ committed. The Sun precipitates them at first  
 „ into the Air, the Air casts them into the deep Sea.  
 „ The Sea vomits them upon the Land, & from  
 „ the

(a) Pag. 358.

(b) Pag. 360.

(c) Pag. 361.

(d)

the Earth they are raiſed up at laſt towards Heaven. Thus are they transported from one place to another, till being in the end puniſhed & purified, they return to the place adapted to their nature.

*Plutarch*, after having given ſuch a theological explanation of the *Egyptian* Allegories, gives likewiſe the phyſical explications thereof; but he rejects them all, & returns to his firſt doctrine. „ (d) *Oſiris* is neither the Sun, nor the Water, nor the Earth, nor the Heaven; but whatever there is in nature well diſpoſed, well regulated, good & perfect, all that is the image of *Oſiris*. *Typhon* is neither ſcorching heat, nor the fire, nor the Sea; but whatever is hurtful, inconstant & irregular.

*Plutarch* goes farther in another Treatiſe, and enquires into the cauſe or the origin of Evil, in a manner equally ſolid & ſubtile, which is expreſſed thus: „ (e) The Maker of the World being perfectly good, formed all things at firſt, as far as was poſſible, like himſelf. The World at its birth received, from him that made it, all ſorts of good things: Whatever it has at preſent unhappy and wicked in it, comes from a diſpoſition foreign to its nature. God cannot be the cauſe of evil, becauſe he is ſovereignly good; Matter cannot be the cauſe of evil, becauſe it has no active force. But evil comes from a third principle, neither ſo perfect as God, nor ſo imperfect as Matter. This third Being is an intelligent nature, which being ſelfmoving, hath within itſelf a ſource, a principle, & a cauſe of motion.

I have already ſhewn that the Schools of *Pythagoras* & *Plato* aſſerted Liberty of Will. The former expreſſes it by the nature of the Soul, which can

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either

(d) Pag. 376. (e) *Plut. de Anim. form.* pag. 1015.

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either raise or sink itself; the other by the *wings of the Soul*, which may move different ways and be parted. *Plutarch* follows the same principles, and makes Liberty consist in the activity of the Soul, by which it is the source of its own determinations.

This opinion therefore ought not to be looked upon as modern. It is at once both natural & philosophical. The Soul can always separate & re-unite, recall & compare her ideas, & on this activity depends her liberty. We can always think upon other goods than those we are actually thinking of. We can always suspend our consent, to consider if the good that we enjoy, be, or be not the true good. Our liberty does not consist in willing without any reason for willing; nor in preferring a lesser good to what appears to us to be a greater; but it consists in examining whether the present good be a real or an imaginary good. The Soul exerts its liberty only when it is placed between two objects that seem worthy of some choice. It is never carried away invincibly by the impression of any finite good, because it can think upon other goods much greater than they, & thereby discover a superior charm & attraction that is sufficient to get the better of the apparent & deceitful good.

It must be owned that the Passions by the lively impressions which they make on us, sometimes take up all the capacity of the Soul, & hinder it from reflecting. They darken its discerning faculty, & hurry it on to an assent: They transform objects, & place them in a wrong light. But strong as they are, they are never invincible; 'tis difficult indeed, but not impossible, to surmount them. 'Tis always in our power to diminish their force gradually, & prevent their excess. This is the warfare of Man on earth, & this is the triumph of Virtue.

The

The Heathens feeling this tyranny of the Paſſions, were convinced by the light of nature alone, of the neceſſity of a celeftial Power to ſubdue them. They always repreſent Virtue to us as a *divine energy deſcending from Heaven*. They are continually bringing into their Poems guardian Deities who inſpire, enlighten & ſtrengthen us, to ſhew that heroick virtues can only proceed from the Gods. Theſe were the principles upon which the wiſe Antients went, in their arguments againſt thoſe notions of *Fatality*, which are alike deſtructive to Religion, Morality & Society. But to return to the *Egyptians*.

Their doctrine, according to *Plutarch*, ſuppoſes  
 1. That the world was created without any phyſical or moral evil, by a Being infinitely good.  
 2. That ſeveral *Genii* abuſing their liberty, fell into crimes, & conſequently into miſery.  
 3. That theſe *Genii* muſt ſuffer expiatory puniſhments till they are purified & reſtored to their firſt ſtate.  
 4. That the God *Orus*, the Son of *Iſis* & *Oſiris*, & who fights with the evil Principle, is a ſubordinate Deity, like *Jupiter* the Son of *Saturn*.

Let us paſs next into *Persia*, to conſult the Mythology of the Orientals. The nearer we approach the firſt origin of Nations, the clearer ſhall we find their Theology.

„ *Zoroaſter*, ſays *Plutarch*, (*f*) taught that there  
 „ are two Gods contrary to each other in their  
 „ operations, the one the author of all the good,  
 „ the other of all the evil in nature. The good  
 „ Principle he calls *Oromazes*, the other the Dæ-  
 „ mon *Arimanius*. He ſays (*g*) that the one re-  
 „ ſembles light and truth, the other darkneſs and  
 „ ignorance. There is likewise a middle God be-

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„ tween

(f) *De Iſid. & Oſir. pag. 370.*

(g) *Ibid.*

„ tween these two, named *Mythras* (*b*), whom  
„ the *Persians* call the Intercessor or Mediator.  
„ The *Magi* add, that *Oromazes* is born of the  
„ purest light, & *Arimanius* of darkness; that they  
„ make war upon one another, and that *Oromazes*  
„ made six *Genii*, Goodness, Truth, Justice, Wisdom,  
„ Plenty & Joy; & *Arimanius* made six others to  
„ oppose them, Malice, Falshood, Injustice, Folly,  
„ Want & Sadness. *Oromazes* having withdrawn  
„ himself to as great a distance from the Sphere of  
„ *Arimanius*, as the Sun is from the Earth, beauti-  
„ fied the Heavens with Stars & Constellations.  
„ He created afterwards four & twenty other *Genii*,  
„ & put them into an egg; (*by which the Ancients*  
„ *mean the Earth*) but *Arimanius* & his *Genii* pierced  
„ through this shining egg, & immediately evil was  
„ blended & confounded with good. But there will  
„ come a time appointed by Fate, when *Arimanius*  
„ shall be entirely destroyed & extirpated; the Earth  
„ shall change its form, & become plain & even;  
„ & happy men shall have only one & the same  
„ life, language & government.

„ *Theopompus* writes also, that according to the  
 „ doctrine of the *Magi*, these Gods must make war  
 „ for mine thousand years, the one destroying the  
 „ other's work, till at last Hell shall be taken away.  
 „ Then Men shall be happy, & their bodies be-  
 „ come transparent. The God who was the author  
 „ of their being, keeps himself retired till that time;  
 „ an interval not too long for a God, but rather  
 „ like a moment of sleep.

We have lost the ancient Books of the first *Per-  
sians*; so that in order to judge of their Mythology,  
we must have recourse to the oriental Philosophers  
of our own time, & see if there be still left among

(b) Δίο καὶ Μίθρην Πέρσαι τὸν Μεσίτην ὀνομάζουσιν.

[illegible]

(i)

the Disciples of *Zoroaster* any traces of the antient doctrine of their Master. The famous Dr. *Hyde*, a Divine of the Church of *England*, who had travelled into the East, & perfectly understood the language of the Country, has translated the following passages out of *Sharistani*, an *Arabian* Philosopher of the fifteenth century. „ (i) The first *Magi* „ did not look upon the two Principles as coeternal, „ but believed that Light was eternal, and that „ Darknes was produced in time; & the origin of „ this evil Principle they account for in this manner; „ Light can produce nothing but light, & can never „ be the origin of evil; how then was evil produced? Light, say they, produced several beings, „ all of them spiritual, luminous and powerful. „ But their Chief, whose Name was *Abriman* or „ *Arimanius*, had an evil thought contrary to the „ Light. He doubted, & by that doubt he became „ dark. Hence arose all the evils, the dissention, „ the malice, and every thing else of a contrary „ nature to the Light. These two Principles made „ war upon one another, till at last peace was made, „ upon condition that the lower world should be „ in subjection to *Arimanius* for seven thousand „ years; after which space of time, he is to surrender back the World to the Light.

Here we see the four notions that I speak of in the foregoing Work: 1. A state before good & evil were blended & confounded together. 2. A state after they were so blended & confounded. 3. A state when evil shall be entirely destroyed. 4. A middle God between the good & the evil Principle.

As the doctrine of the *Persian Magi* is a sequel of the doctrine of the *Indian Brachmans*, we must consult the one to put the other in a clear light.

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(i) *Hyde Rel. vet. Pers. c. 9. p. 163. & c. 22. p. 296.*

We have but few traces left of the antient Theology of the *Gymnosophists*, yet those which *Strabo* has preserved, suppose three different states of the World.

After that Historian has described the life and manners of the *Brachmans*, he adds, „ (k) Those „ Philosophers look upon the state of men in this „ life, to be like that of children in their mother's „ womb; Death according to their notion being a „ birth to a true & an happy life. They believe „ that whatever happens to mortals here, does not „ deserve the name either of *good or evil*. They „ have many notions in common with the *Greeks*; „ & like them believe that the World had a begin- „ ning, & will have an end; and that God who „ made it (l), & governs it, is every where pre- „ sent to his work.

The same Author goes on in this manner; „ *Onesecritus* being sent by *Alexander* the Great to „ learn the life, the manners, and the doctrine of „ those Philosophers, found a *Brachman* named „ *Calanus*, who taught him the following prin- „ ciples. 1. Formerly, plenty reigned over all na- „ ture; milk, wine, honey & oil, flowed in a con- „ tinual stream from fountains. 2. But Men having „ made an ill use of this felicity, *Jupiter* deprived „ them of it, & condemned them to labour for the „ sustenance of their lives. 3. When Temperance „ & the rest of the Virtues shall return upon Earth, „ then the antient plenty shall be restored (m).

For the forming a better judgment of the doctrine of the ancient *Gymnosophists*, I have consulted what

(k) *Lib. 15. pag. 713, 714. Ed Paris 1620.* (l) *Ibid.*

(m) ὁπῆρξεν is the first aorist of the Verb ὑπάρχω *sum*, and ought to be translated *fiat*, not *facta est*, as *Xylander* has rendered it, for want of understanding the notion of *Calanus*,

what has been translated of the *Vedam*, which is the sacred book of the modern *Bramins*. Though its antiquity is not perhaps so great as they affirm it to be, yet there is no denying but it contains the ancient traditions of those people, & of their Philosophers.

'Tis plain by this book, ,, (n) That the *Bramins* ,, acknowledge one sole & supreme God, whom ,, they call *Vistnou*. That his first & most antient ,, production, was a secondary God, named *Brama*, ,, whom the supreme God formed out of a Flower ,, that floated upon the surface of the great deep ,, before the creation of the World; & that *Vistnou* ,, afterwards, on account of *Brama's* virtue, gra- ,, titude & fidelity, gave him power to create the ,, Universe.

They believe moreover, ,, (o) That Souls are ,, eternal emanations of the Divine Essence, or at ,, least that they were produced long before the ,, creation of the World; that they were originally ,, in a state of purity, but sinned, & have been ever ,, since thrown down into the bodies of Men and ,, Beasts, according to their several demerits; so ,, that the body, where the Soul resides, is a sort ,, of dungeon or prison.

In a word, they hold, that ,, after a certain ,, number of Transmigrations, all Souls shall be ,, re-united to their origin, shall be re-admitted ,, into the company of the Gods, & shall at last ,, be deified. (p)

I should hardly have thought these traditions au-  
thentick, or have brought my self to trust to the  
Translators of the *Vedam*, if this-doctrine had not  
been perfectly agreeable to that of *Pythagoras*, which  
I gave an account of a little before. This Philoso-

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(n) See *Abrab. Roger*, of the Religion of the *Bram*. Book  
II. Part 1. ch. 1. & *Kircher Sina illust.*

(o) *Ibid.* *Roger*, Part 2. ch. 7. (p) *Ibid.* *Kircher Sina illust.*

pher taught the *Greeks* nothing but what he had learned from the *Gymnosophists*.

The discovery of these uniform & agreeing sentiments in *Greece*, in *Egypt*, in *Persia*, & in the *Indies*, made me desirous to advance further into the east, & to carry my searches as far as *China*. I applied my self accordingly to such as understood the language of that country, had spent several years in it, & were well versed in the original books of that Nation. [And in this point particularly I have made great use of the informations I have received from a Gentleman of a superior genius, who does not care to be mentioned till he has published a large work upon these matters, which will be of service to Religion, & do honour to human understanding.] In the mean time he has allowed me to publish the following passages, which he translated himself out of some antient *Chinese* books that have been brought into *Europe*, & which may be seen both at *Paris* & at *Rome*; so that all who understand the language, may judge of the faithfulness of the translation.

The book *Yking*, i. e. the *book of changes*, is continually speaking of a double Heaven; a *primitive* Heaven, & a *posterior* Heaven. The first Heaven is there described in the following manner: „ All  
 „ things were then in an happy state, every thing  
 „ was excellent, every thing was good, all beings  
 „ were perfect in their kind. In this happy age  
 „ Heaven & Earth employed their virtues jointly  
 „ to embellish nature. There was no jarring in the  
 „ Elements, no inclemency in the Air. All things  
 „ grew without labour, an universal fertility reigned  
 „ every where. The active & passive Virtues con-  
 „ spired together without any effort or opposition,  
 „ to produce & perfect the Universe.

In

In the books which the *Chinese* call *King* or *Sacred*, we read the following passage; „ Whilst the „ first state of Heaven lasted, a pure pleasure & a „ perfect tranquillity reigned over all Nature. There „ were neither labour nor fatigues, nor pains, nor „ crimes. Nothing made opposition to the will „ of Man.

The Philosophers who stuck to these antient traditions, & particularly *Tchouangse* says, „ That in „ the state of the first Heaven, Man was united „ inwardly to the supreme Reason, & outwardly „ he practised all the works of justice. The heart „ rejoiced in truth, and there was no mixture of „ falsehood. Then the four seasons of the year „ succeeded each other regularly without confusion: „ There were no impetuous winds, nor excessive „ rains. The Sun & the Moon without ever being „ darkened, furnished a light much purer and „ brighter than at present. The five Planets kept „ on their course without any inequality. Nothing „ did harm to Man, & Man did harm to nothing. „ An universal amity & harmony reigned over all „ Nature.

On the other side, the Philosopher *Hoainantse* speaking of the latter Heaven, says, „ The pillars „ of Heaven were broken, the Earth was shaken „ to its very foundations. The Heavens sunk lower „ towards the north; the Sun, the Moon, & the „ Stars, changed their motions; the Earth fell to „ pieces; the waters enclosed within its bosom, „ burst forth with violence, & overflowed it. The „ Earth rebelling against Heaven, the system of the „ universe was quite disordered, the Sun was dark- „ ened, the Planets altered their course, & the uni- „ versal harmony was disturbed.

## 60 ANTIENT MYTHOLOGIE.

The Philosophers *Ventsé* & *Lieté*, who lived long before *Hoainanté*, express themselves almost in the same terms. „ The universal fertility of Nature, „ say these antient Authors, degenerated into an „ ugly barrenness, the plants faded, the trees „ withered away, Nature desolate & in mourning, „ refused to distribute her usual bounty. All Crea- „ tures declared war against one another. Evils & „ crimes overflowed the face of the Earth.

All the evils arose, says the book *Likiyki*, „ from „ Man's despising the supreme Monarch of the Uni- „ verse. He would needs dispute about truth and „ falsehood, & these disputes banished the eternal „ Reason. He then fixed his looks on terrestrial „ objects, & loved them to excess. Hence arose „ the passions, & he became gradually transformed „ into the objects he loved, & the celestial Reason „ abandoned him entirely. This was the original „ source of all crimes, which drew after them all „ manner of evils sent by Heaven for the punish- „ ment thereof.

The same books speak of a time when every thing is to be restored to its first splendour, by the coming of an Hero called *Kiunté*, which signifies Shepherd & Prince, to whom they give likewise the names of *The most Holy*, the *Universal Teacher*, & the *Supreme Truth*. He answers exactly to the *Mythras* of the *Persians*, the *Orus* of the *Egyptians*, the *Mercury* of the *Greeks*, and the *Brama* of the *Indians*.

The *Chinese* books speak likewise of the sufferings & conflicts of *Kiunté*, just as the *Syrians* do of the death of *Adonis*, who was to rise again to make Men happy (q), & as the *Greeks* do of the labours &

(q) See the description that *Julius Firmicus* gives of the Feasts, Ceremonies and Mysteries of *Adonis*: and *Lucian de Dea Syria*, pag. 1058. Ed. Par.

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& painful exploits of the Son of *Jupiter* who was to come down upon Earth. It looks as if the source of all these allegories was only an antient Tradition common to all Nations, that the middle God, to whom they all give the name of *Soter* or *Saviour*, was to put an end to crimes by his great sufferings. But I do not lay any stress upon this notion, my design being only to speak of the traces that appear in all Religions of a nature *exalted, fallen, & to be repaired* again by a Divine Hero.

These truths run equally throughout the Mythologies of the *Greeks*, the *Egyptians*, the *Persians*, the *Indians*, & the *Chinese*. 'Tis time to come at last to the *Jewish* Mythology.

I mean by it the Rabbinism or Philosophy of the *Jewish* Doctors, & particularly of the *Essenes*. These Philosophers asserted, according to the testimony of *Philo* (r) & *Josephus* (s), „ That the literal sense „ of the sacred text was only an image of hidden „ truths. They changed the words & precepts of „ wisdom into allegories, after the custom of their „ Ancestors, who had left them several books for „ their instruction in this science.

'Twas the universal taste of the *Orientals* to make use of corporeal images to represent the properties & operations of Spirits.

This symbolical stile seems in a great measure authorized by the sacred Writers. The Prophet *Daniel* represents God to us under the image of the *Antient of Days*. The *Hebrew* Mythologists and Cabbalists, who are a succession of the School of the *Essenes*, took occasion from thence to explain the Divine attributes, as members of the body of the *Antient of Days*. We see this Allegory carried to an extravagance in the books of the Rabbins.

They

(r) *Phil. de Leg. Alleg. l. 2. p. 53.* (s) *Jos. de Bell. Jud. l. 2. c. 12.*

They speak there of the dew that distilled from the brain of the *Antient of Days*, from his skull, his hair, his forehead, his eyes, & especially from his wonderful beard.

These comparisons are undoubtedly absurd, and unbecoming the Majesty of God: But the Cabballistical Philosophers pretend to authorize them by some very metaphysical notions.

The Creation, according to them, is a picture of the Divine perfections. All created beings are consequently images of the supreme Being, more or less perfect in proportion as they have more or less conformity with their Original.

Hence it follows that all creatures are in some respect like one another, & that Man, or the *microcosm*, resembles the great world or *macrocosm*; the material world resembles the intelligible world, as the intelligible world does the Archetype, which is God.

These are the Principles upon which the allegorical expressions of the Cabbalists are founded. If we strip their Mythology of this mysterious language, we shall find in it sublime notions very like those which we have before admired in the Heathen Philosophers. Now these are the four principal ones which I find clearly enough set forth in the works of the Rabbins *Irira*, *Moscheth*, & *Fitzack*, which *Rittangelius* has translated in his *Cabbala denudata*.

r. „ All spiritual substances, Angels, human Souls,  
 „ & even the Soul of the *Messias* (x), were created  
 „ from the beginning of the world: And conse-  
 „ quently our first Parent, of whom *Moses* speaks,  
 „ represents not an individual person, but all man-  
 „ kind governed by one sole head. In that primi-  
 „ tive state every thing was glorious and perfect;  
 „ there

(1) *Viñon, Ezekiel. Mercav. Exp. apud Rittang. p. 225, T. 3.*

„ there was nothing in the Universe that suffered,  
 „ because there was no such thing as crime. Nature  
 „ was a real & a spotless image of the Divine per-  
 „ fections. This answers to the Reign of *Osiris*, *Oro-*  
*mazes*, & *Saturn*.

2. „ The Soul of the *Messias*, by his perseverance  
 „ in the Divine Love, came to a strict union with  
 „ the pure Godhead, & was deservedly advanced  
 „ to be the King, the Head & the Guide of all  
 „ Spirits. (u) This notion has some resemblance to  
 those which the *Persians* had of *Mythras*, the *Egypt-*  
*tians* of *Orus*, & the *Greeks* of *Jove*, the Guide that  
 led Souls into the supra-celestial abode.

3. „ The virtue, perfection & beatitude of spirits  
 „ or *Zephirots*, consisted in continually receiving &  
 „ rendring back the rays which flowed from the  
 „ infinite centre, that so there might be an eternal  
 „ circulation of light & happiness in all Spirits (w).  
 „ Two sorts of *Zephirots* failed in the observance  
 „ of this eternal law. The Cherubims, who were  
 „ of a superior order, did not render back this light,  
 „ but kept it within themselves, swelled, & became  
 „ like vessels that are too full, till at last they burst  
 „ in pieces, & their Sphere was changed into a  
 „ gloomy *Chaos*. The *Ischim*, who were of an in-  
 „ ferior order, shut their eyes against this light,  
 „ turning themselves towards sensible objects (x).  
 „ They forgot the supreme beatitude of their na-  
 „ ture, & took up with the enjoyment of created  
 „ pleasures. They fell thereby into mortal bodies.

4. „ Souls pass through several revolutions before  
 „ they return to their primitive state; but after the  
 „ coming of the *Messias*, all Spirits will be restored  
 „ to their rank, & be put in possession of the an-

„ tient

(u) *Ib.* p. 226. (w) *Ib.* de *Revol. anim.* Par. I. Cap. I. p. 244.

(x) *Phil. Cabal.* diff. 3. cap. 13. p. 173. T. 3. *Quintang.*

„tient happiness which they enjoyed before the sin  
 „of our first parent (y).

I leave the Reader to determine whether these four notions do not resemble those which we have found in *Persia*, in *Egypt*, & in *Greece*. And this resemblance I thought a sufficient authority for me to give the four mythological pictures which are inserted in the foregoing work.

In all these Systems we see that the antient Philosophers, in order to refute the objections of the impious drawn from the origin & duration of evil, adopted the doctrine of the *Pra-existence of Souls*, and *their final Restoration*. Several Fathers of the Church have maintained the first opinion, as the only philosophical way of explaining original sin. And *Origen* made use of the latter, to oppose the Libertines of his time.

It is far from my intention to defend these two opinions discountenanc'd by the Church. All the use I make of the arguments which the wise antients found out against impiety, is to shew, that Reason alone furnishes means sufficient to confound such Philosophers as refuse to *believe unless they can comprehend*.

'Tis for this reason that I make *Daniel* speak a different language from *Eleazar*. The Prophet advises *Cyrus* to lay aside all subtle speculations, & to leave to God the care of justifying the incomprehensible steps of his Providence. He plunges him again into an obscurity more wholesome and more suitable to human weakness, than all the conjectures of Philosophers. He reduceth what we are to believe on this subject, to these four principal truths.

1. God being infinitely good, cannot produce wicked & miserable beings; & therefore the moral

&

& physical evil which we see in the Universe must come from the abuse that Men make of their liberty.

2. Human-nature is fallen from the first purity in which it was created, & this mortal life is a state of trial, in which Souls are cured of their corruption, & aspire to immortality by their virtue.

3. God is united to human-nature in order to expiate moral evil by his sacrifice. The *Messias* will come at last in his glory to destroy physical evil, and renew the face of the Earth.

4. These truths have been transmitted to us from age to age, from the time of the Deluge till now, by an universal tradition. Other Nations have obscured and altered this tradition by their fables. It has been preserved in its purity no where but in the holy Scriptures, the authority of which cannot be disputed with any shadow of reason.

'Tis a common notion that all the footsteps of natural & reveal'd Religion which we see in the Heathen Poets & Philosophers, are originally owing to their having read the books of *Moses*. But 'tis impossible to answer the objections which are made against this opinion. The *Jews* & their books were too long concealed in a corner of the earth, to be reasonably thought the primitive light of the *Gentiles*. We must go further back, even to the Deluge. 'Tis surprising that those who are convinced of the authority of the sacred books, have not made advantage of this system to prove the truth of the *Mosaick* history concerning the origin of the world, the universal Deluge, & the re-peopling of the Earth by *Noah*. 'Tis hard to explain otherwise than by the doctrine I have put in the mouth of *Daniel*, that uniformity of sentiments which we find in the Religions of all Nations.

The four great Principles I have spoken of, seem to me the foundation of Christianity. My design in this Work has been to do homage to our Religion by endeavouring to justify its tenets against the superstitious prejudices of weak minds, & the vain subtilties of audacious Criticks, who cavil at eternal Wisdom.

*The end of the Discourse &c.*

*A LETTER from Mr. Freret  
(Member of the Academy of Incriptions at Paris) to the Author, concerning the Chronology of his Work.*

S I R,



HERE have perhaps been more different systems formed, to settle the History of *Cyrus*, & the Chronology of the Kings of *Babylon*, than for any other part of antient Story. But these hypotheses are all so defective, & so ill connected with cotemporary events, that we are stopp'd almost at every step, by the contradictions & inconsistencies we meet with in them. This every man's experience shews him to be true, who reads the Writings of *Scaliger*, *Petau*, *Usher*, *Marsham*, the Bishop of *Meaux*, & *Prideaux*.

But in your Work, you have judiciously avoided these difficulties, & have hit upon the best method of reconciling the contradictory accounts, which *Herodotus*, *Ctesias*, *Xenophon*, & other antient Writers, give us of *Cyrus*.

You have preserved this Prince's war with his Grandfather *Astyages*; a war which the Antients allow to be certain: And *Xenophon* himself acknowledges it, in his narrative of *The Retreat of the Ten thousand*. He has suppressed this fact in his *Cyropadia*, only to avoid throwing a blemish on *Cyrus's* character, by a war, which he thought contrary to natural duty. *Prideaux* has likewise thought fit to omit it. *Marsham* has invented a mere Romance, & supposes that there were two different Kingdoms of the *Medes*, which were, at the same time, governed

verned by two *Astyages's*, one the Grand-father, & the other the Enemy of *Cyrus*. The method you have taken is more simple, & more agreeable to antient Story. You have paved the way for this War, & conducted it in such a manner, that it does in no wise stain the character of your Hero.

The omission of so considerable an event has led *Xenophon* into two anachronisms, in order to find employment for *Cyrus* in his younger years. Thus he antedates the taking of *Sardis*, 25 years, and that of *Babylon*, 28.

As this Historian had nothing in view but military virtues & the qualities of a true Patriot, whereby to form his Hero, his scheme did not furnish him with the same materials to fill up *Cyrus's* youth, as yours does. He had no thoughts of instilling into his mind such principles as would most effectually secure him from the dangers which beset the virtue of Princes; or of guarding him beforehand, against the corruption of false Politicks & false Philosophy, which are, in their consequences, equally fatal to society.

*Xenophon* having been educated in *Greece*, was acquainted only with the Kingdoms of *Sparta* and *Macedon*, whose Kings were, properly speaking, nothing more than the chief Persons in the State; & the Magistrates were rather their Collegues, than their Ministers. He had no notion of the abuses of despotick power, & therefore could have no thoughts of preventing them. Whereas your design being to form a King, rather than a Conqueror, a Prince better qualify'd to make his People happy under his Government, than to force them to submit to his Laws; you are thereby enabled to give *Cyrus* full employment in his youth, by making him travel: & that very consistently with true Chronology.

*Cyrus* died the 218th year of *Nabonassar*, & 530 years before the Christian *Æra*, which I shall not

lose time in proving, because acknowledged by all Chronologers. This Prince was then 70 years of age, according to *Dinon*, the Author of a celebrated History (a) of *Persia*. He was therefore born in the 148th year of *Nabonassar*, 600, or 599 years before Christ. He had reigned, according to the *Astronomical Canon*, nine years at *Babylon*. This City was therefore taken in the 61 year of his age, the 209 of *Nabonassar*, & the 539 before Christ.

*Sardis* was taken, according to *Sosicrates* (b) in *Diogenes Laertius*, & according to (c) *Solinus*, in the 4 year, of the 58 *Olympiad*; but according to *Eusebius*, in the first year of that *Olympiad*: & consequently, either in the 545 or 548 year before Christ, & the 52, or 55 year of *Cyrus's* life.

He had reigned 30 years over the *Medes & Persians*, according to *Herodotus & Ctesias*, & he was 40 years old, according to *Dinon*, when he mounted the Throne; which fixes the beginning of his Reign to the 188 year of *Nabonassar*, the first year of the 55 *Olympiad*, & the 560 year before Christ.

*Eusebius* (d) tells us that all Chronologists agreed in placing the beginning of *Cyrus's* Reign over the *Medes & Persians*, in this year of the 55 *Olympiad*. But Historians have neither told us, how many years *Cyrus's* War with the *Medes* lasted, nor any particulars of what happened in the first forty years of his life: you are therefore at full liberty to fill up this space with whatever you judge most proper to your design; & your Chronology is not only agreeable to that of the *Greeks & Persians*, but likewise to that of the *Babylonians*.

*Xenophon* indeed has changed all this chronology. According to him, *Cyrus* went to the Court of *Media*, at 12 years of age, stay'd there 4 years, returned in his 16 year, entered into the class of the

(a) *Cic. de Divin. B. I. ch. 23.* (b) *Diog. Laer. B. I. Periamd.*

(c) *Chap. VIII.* (d) *Præpar. Evang. B. X.*

the "Εφηβοι or Young-men, in his 17, & continued in it 10 years: to which he adds that *Astyages* died in this interval. But this is not true; for that Prince reigned till he was conquered by *Cyrus*, in the year 560, & did not die till some years after. You have therefore done well in not following *Xenophon*.

According to him, *Cyrus* enter'd *Media* at the Head of 30000 Men, when he was 28 years of age; subdued the *Armenians* at 29; marched against the *Lydians*, & took *Sardis*, at 30; and made himself Master of *Babylon* at 33, about the year 567. This is the 179 year of *Nabonassar*, and the 36 of *Nabuchodonosor*, who reigned seven years after it. These 7 years added to the 21 years of the four Kings who reigned in *Babylon* after him, make the 28 years of the anachronism abovementioned.

The rest of *Xenophon's* chronology is of no importance to your Work. He does not determine the time of the death, either of *Mandana*, or *Cambyses*; & you are therefore entirely at liberty, to place these so as best suits with your design.

The City of *Tyre* was not taken till the 19 year of *Nabuchodonosor*, after a thirteen-years-siege, which began the seventh year of that Prince's reign, according to the *Phœnician Annals*, which *Josephus* had read. In the year *Jerusalem* was taken, which was the 18 year of *Nabuchodonosor*, the Prophet *Ezekiel* threatens *Tyre* with approaching ruin; it therefore was not taken at that time: *Cyrus* was then 15 years of age. Now, as the time when *Cyrus* met with *Amenophis* again at *Tyre*, might be about 15 years later than this; & as the travels of *Cyrus* are all placed between the 28 & 32 year of his age; you are therefore guilty of no anachronism in this particular.

We have no where any express passage, whereby to fix the time of *Nabuchodonosor's* madness. That he was mad is certain, from *Daniel*: And it is very

probable, it happened towards the end of his life. My reasons for it are these.

*Jehoiachin* was carried into captivity, in the 8 year of *Nabuchodonosor's* reign over *Judea*, & the 4 of his reign in *Babylon*; that is the 148 year of *Nabonassar*, 600 years before *Christ*, & the year *Cyrus* was born.

We are told in *Jeremiah* (e) & in the (f) second Book of *Kings*, that in the 37 year of *Jehoiachin's* captivity, *Evilmerodach* ascended the Throne of *Babylon*, took *Jehoiachin* out of prison, admitted him to his own table, & bestowed many honours upon him. This was the 184 year of *Nabonassar*, the 564 before *Christ*, & the 37 of *Cyrus's* age; at which time *Nabuchodonosor* was yet alive, since he did not die till the 186 of *Nabonassar*, & the 39 of *Cyrus*. *Evilmerodach* therefore did not only mount the Throne in his Father's lifetime, but he governed without consulting him, & with so little dependance upon him, as not to fear provoking him, by taking quite different measures from his, & heaping honours on a Prince, whom his Father had all along kept in fetters. *Berosus* makes the Prince, whom he calls *Evilmerodach* to have reigned 10 years. The *Astronomical Canon* allows him but two, and calls him *Ilovarodam*. The Scripture places him upon the throne three years before the death of his Father.

All these difficulties will vanish if we suppose, that *Nabuchodonosor's* madness began eight years before his death, and that his Son *Evilmerodach* was from that time looked upon as King, placed himself at the head of affairs, & governed the Empire with his Father's Ministers. These eight years, joined with the two he reigned alone after his Father's death, make up the ten years of *Berosus*. The Holy Scriptures begin his reign later, doubtless from the time that he removed the Ministers, who

made

(e) Chap. LII. ver. 35.

(f) C. xiv. 27.

made him uneasy, which did not happen till the third year before the death of *Nabuchodonosor*. This Prince's madness continued but seven years; after that time he recovered his senses, reassumed the government, & published an Edict in favour of the *Jews*, which is related in *Daniel*. His name had all along been made use of in the publick acts; & for this reason, the *Astronomical Canon* makes his Son *Ilovarodam* to have reigned but two years. This *Canon* was drawn up from the publick acts.

*Nabuchodonosor's* madness must have produced great revolutions in the Court of *Babylon*: & we may form an idea of them, from what passed at the Court of *France*, during that of *Charles VI*: when the management of affairs was sometimes lodged in the hands of the Queen, sometimes in those of her Children, & sometimes in those of the great Lords & Princes of the blood.

Upon this supposition, which is both easy and necessary, *Nabuchodonosor's* madness happened in the 179 year of *Nabonassar*, the 569 before *Christ*, & the 32 of *Cyrus*. This Prince must have been informed of that event, for it was of great importance to him to know it. It is not to be doubted but it had its influence in the War of the *Medes & Persians*. The *Babylonians* were allied to the *Medes* & their Kings: For *Nabuchodonosor* had married a Daughter of *Astyages*. They would have taken some part in this War, had it not been for the mediation of *Amytis*, whom we may suppose to have labour'd to reconcile the *Medes* and *Persians*; the weakness of the *Babylonian* government, occasioned by the madness of the King; & the divisions which prevailed at Court, among the different parties who contended for the direction of affairs.

The sight of so famous a Conqueror reduced to so deplorable a condition, must have been a very proper spectacle for the instruction of *Cyrus*, and

you had great reason not to neglect it. He returned from his Travels, according to your chronology, about the 32d year of his age, after *Nabuchodonosor's* madness had already seized him. *Cyrus* spent 7 years, under his Father's government, in *Persia*, during which time, all the intrigues between *Cyaxares* & *Soranes* were carried on; *Cambyfes* made War with the *Medes*; *Astyages* died & *Cyrus* went to *Babylon*, to negotiate affairs with *Amytis*, a little before *Nabuchodonosor's* madness left him. This time was judiciously chosen, to make the fight more affecting & instructive.

Your Chronology, with regard to political affairs, & the revolutions which happened in *Cyrus's* time, is therefore perfectly agreeable to that of the *Greeks*, *Babylonians*, & *Hebrews*. Let us now enquire, whether the Great Men, whom you make *Cyrus* to have seen in his Travels, were his cotemporaries. You may indeed be allowed a greater liberty in this case than in the former.

You know how the Antients contradict one another with regard to the time when *Zoroaster* lived; which doubtless proceeds from hence, that the name of *Zoroaster* was given to all those, who, at different times, reform'd the Religion of the *Magi*. The last of these was the most famous, & is the only one who is known by that name, or by the name of *Zardouscht*, in the East. *Prideaux* makes him cotemporary with *Cambyfes*, & *Darius* the Son of *Hystaspes*: But it is very probable he lived some time before them.

The eastern Writers, as may be seen in Dr. *Hyde's* work, make him to have lived under *Gustaspes* or *Hystaspes*, the Father of *Darab*, who is the first *Darius* of the *Greeks*. This *Gustaspes* was older than *Cyrus*, and may have been the same person whom you make his Governor. Whence it necessarily follows, that the reformation of the Religion of the *Magi*  
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must have been made during his reign, and that *Zoroaster* lived at that time. The reformation made by *Darius* supposes that the *Magi* had assumed to themselves very great authority, which he took away from them. He likewise corrupted the purity of *Zoroaster's* Religion, by a mixture of foreign Idolatry. In his Reign, the worship of *Anaitis* was first brought into *Persia*, contrary to the hypotheses of Dr. *Prideaux*. Your scheme is more agreeable to the course of the History, as it results from those facts, which are related by the *Persian* and *Arabian* Historians, as well as by the *Grecian*.

*Cyrus* may have married *Cassandana* at 18 years of age, & have lived with her nine or ten years; so that he may have travelled into *Egypt*, about the 29 year of his age. Your chronology agrees exactly with the age of *Amasis*. All Chronologists agree, that his reign ended a year before *Cambyse's* Expedition, that is about the 525 year before *Christ*, & the 63d *Olympiad*. *Herodotus* makes his reign to have lasted 44 years; & consequently places the beginning of it in the 569 year before *Christ*, & the 52d *Olympiad*, & about the 30 year of *Cyrus*.

*Diodorus* indeed, who makes *Amasis* to have reigned 55 years, supposes that he ascended the Throne in the 579, or 580 year before *Christ*, & the 20 year of *Cyrus's* age: But these two opinions are easily reconciled. *Herodotus* begins *Amasis's* reign at the end of the Revolution, which placed him on the Throne, & *Diodorus* at the beginning of his Revolt.

*Apries* must have lived but a little time after the taking of *Jerusalem*, since the Prophet *Jeremiah* (g) foretells his death, under the name of *Pharaoh Hophra*, as what must soon happen. *Jerusalem* was taken in the year 589 before *Christ*, and the 36 before *Amasis's* death, which shews that the troubles in *Egypt* were already

already begun. According to your system, *Amasis* governed all *Egypt* in tranquillity when *Cyrus* went thither; & *Apries* had already been dead several years; which is agreeable both to prophane & sacred History. *Cyrus* being between 28 & 30 years of age when he travelled.

The *Greek Chronology* indeed will not be so easily reconciled to yours; but the *anachronism* will not exceed 12, or 14 years.

*Chilo* was, according to *Hermippus*, as quoted by (b) *Diogenes Laertius*, advanced in age, at the time of the 52d *Olympiad*. This *Olympiad* began in the 573d year before *Christ*, & ended in the 570, which was the 30 of *Cyrus*. This was before his *Ephorate*, which *Pamphyla* places in the 56 *Olympiad*; but this passage is manifestly corrupted. The anonymous Author of the *Chronology of the Olympiads*, fixes the time of the Magistracy of *Chilo*, to that of the *Archonship* of *Euthydemes*, at *Athens*; that is, to the 81 year before *Xerxes's* passage into *Asia*, according to the *Chronology of the (i) Arondelian Marbles*, This was the 561 year before *Christ*, & the 38 of *Cyrus*, which agrees perfectly well with your chronology; for *Cyrus* might have seen *Chilo* 8 years before, as he went to *Sparta*, & when he was 30 years of age.

*Periander* died, according to (k) *Soficrates*, at the end of the 48 *Olympiad*, the 585 year before *Christ*, & the 16 of *Cyrus*. The Ancients tell us he had reigned 40 years, & began to flourish about the 38 *Olympiad*. You postpone his death 12, or 14 years; but as you do this, only to make *Cyrus* a witness of his desperate death, the *anachronism* is a beauty, & is otherwise of little importance.

*Pisistratus's* reign over the *Athenians* did not begin, till 560 years before *Christ*, 71 before the Battle of

Ma-

(b) B. I. (i) *Marm. Oxon. Chron. Epoch. 42.*

(k) *Diog. Laert. B. I.*

*Marathon*, according to *Thucydides* (l), & 100 before the Tyranny of 400, at *Athens*. *Cyrus* was then 40 years old; so that your anachronism here is only of 9, or 10 years. And with regard to *Solon*, you are guilty of no anachronism at all. His *Archonship* & his reformation of the government of *Athens*, was in the year 597 before *Christ*, & the 3d year of (m) the 46 *Olympiad*. He spent a considerable time in travelling, & did not return to *Athens*, till he was advanced in years; which would not suffer him to be concerned in publick affairs any more. He died at the age of 80 years, in the second year of *Pisistratus's* reign, according to *Phanias* of *Ereſa*, & in the 41 year of *Cyrus*: Who might therefore have conversed with him, nine or ten years before.

You ought likewise to give your self as little concern about the bringing *Pythagoras* & *Cyrus* together. *Dionysius Halicarnassensis* tells us, (n) that the former went into *Italy*, about the 50 *Olympiad*, that is, about the 577 year before *Christ*. He makes use of the word *κατὰ*, (*about*) which shews that this date need not be strictly taken. And indeed, *Diogenes Laertius* shews us, that he flourished about the 60 *Olympiad*, that is, about 40 years after; which if we understand of the time of his death, which was at the age of 80, he will then have been 50 years old, when he went into *Italy*; & he will appear to have been born about the 520 year before *Christ*: if *Pythagoras the Philosopher* be the same with him who offered to fight at the *Olympic Games*, among the Children, and upon being rejected, desired to be received among the Men, & gained the prize, in the 48 *Olympiad*; he was 16 or 17, in the year 585 before *Christ*, & was scarce older than *Cyrus*. This is the opinion of Dr. *Bentley*, & may be defended against all the objections which have been made  
against

(l) B. VI. p. 449, 452. & B. VIII. p. 601. *Arist. Pol. B. V. p. 12.*

(m) *Diog. Laert. & Plut. Life of Solon.* (n) *D. Hal. B. XII.*

against it. But, without entering into this dispute, it is sufficient for your vindication, that *Pythagoras* was returned from his Travels, & capable of conferring with *Cyrus*, when this Prince went into *Greece*, in the year 565 before *Christ*; which cannot be denied, on any of the different systems, which the Learned have formed, concerning the time of *Pythagoras*.

You have likewise good reason for bringing him into a dispute with *Anaximander*. This Philosopher must have seen *Pythagoras*, though he was older than he, being, according to *Apollodorus* in *Diogenes Laertius*, 64 years of age, in the 2d year of the 48th *Olympiad*, that is in the year 585 before *Christ*. And it is likewise a beauty in your Work to see the young *Pythagoras* triumphing over the *sophistry* of the *materialist*. It is not to be doubted, but the *Milesian* Philosopher was the first inventor of the doctrine of the *Atomists*. According to (o) *Aristotle*, (p) *Cicero*, (q) *Plutarch*, & (r) *Simplicius*, the *ἀπειρον* of *Anaximander*, was an *infinite matter*. His doctrine is the same with that of *Spinoza*.

Thus you see, Sir, that complaisance has no part in my approbation of the chronology of your Book. You need not have adhered so scrupulously to *truth*, you might have contented your self with *probability*: The nature of your work did not require more. Nevertheless this exactness will, I am persuaded, give it new beauties, in the opinion of those who are versed in ancient History. Exactness is not necessarily excluded from works of wit & imagination; It produces drieness, only when a Writer is of a cold & heavy genius.

I am, &c.

(o) *Phys. B. T. Ch. 4.*

(p) *De Nat. Deor. B. I.*

(q) *Placit. Phil. B. I.*

(r) *Comment. in Epict.*



